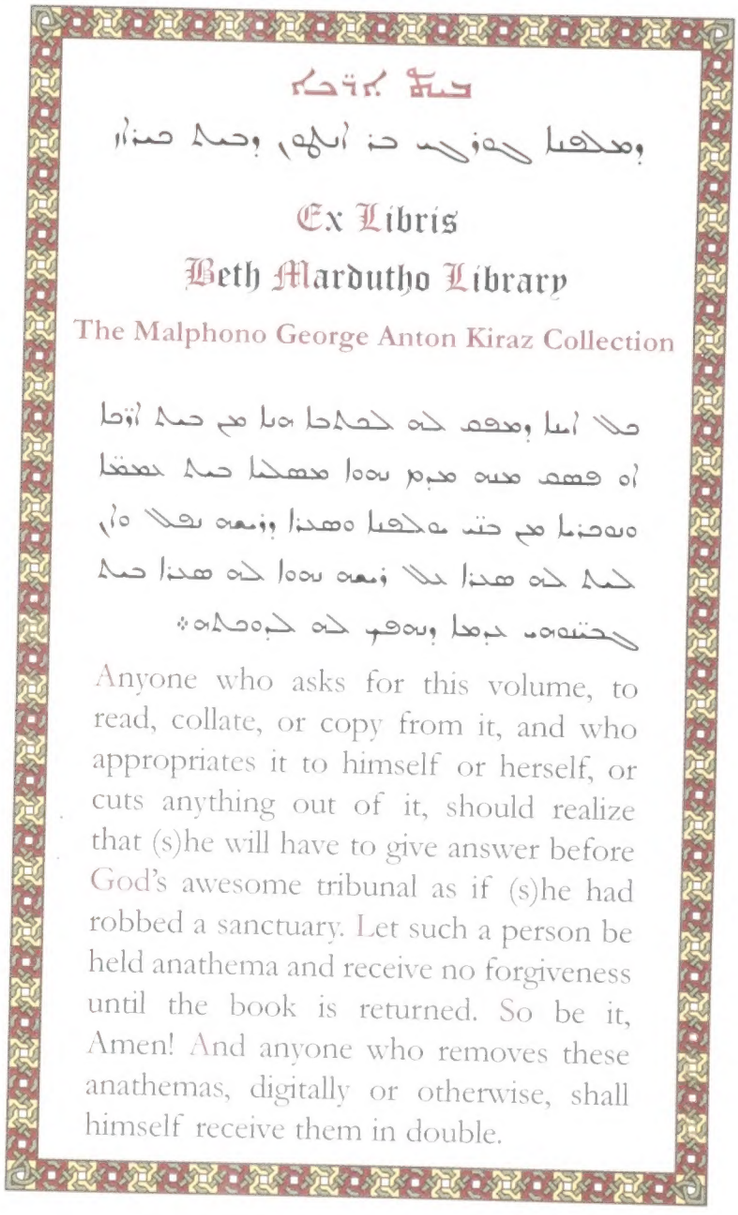
Homilies of
MAR NARSAI
Vol. 1

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ASSYRIAN CHURCH OF THE EAST · DIOCESE OF CALIFORNIA

MAR AWA

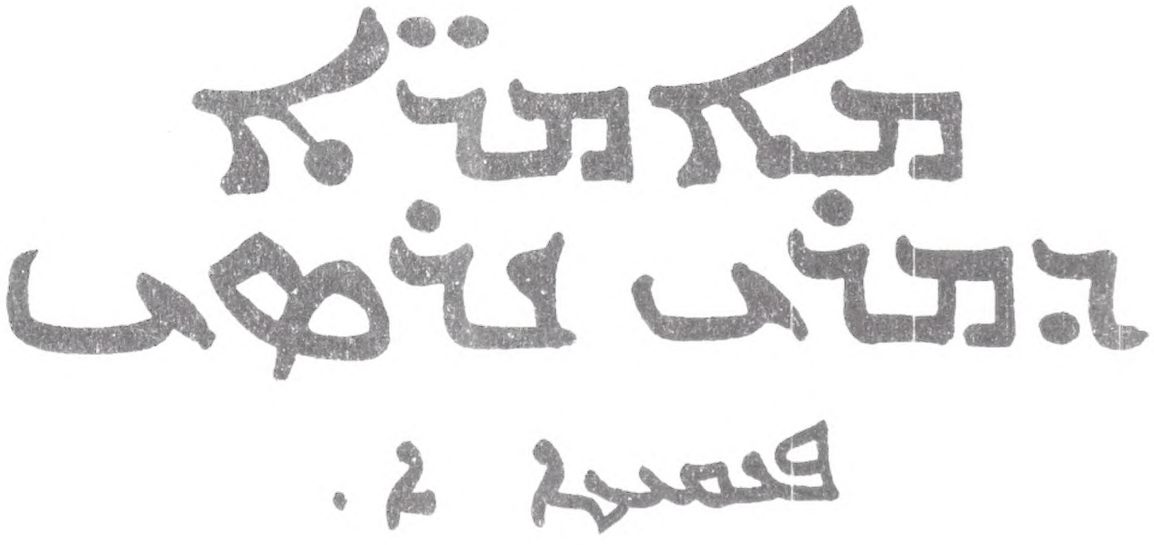
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Anyone who asks for this volume, to read, collate, or copy from it, and who appropriates it to himself or herself, or cuts anything out of it, should realize that (s)he will have to give answer before God's awesome tribunal as if (s)he had robbed a sanctuary. Let such a person be held anathema and receive no forgiveness until the book is returned. So be it, Amen! And anyone who removes these anathemas, digitally or otherwise, shall himself receive them in double.

Homilies of

MAR NARSAI

Vol. 1



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(Aramaic)

Homilies of Mar Narsai

By the authority of

✚ HIS HOLINESS MAR ESHAI SHIMUN XXIII

Catholicos Patriarch of the East

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DEDICATED TO THE AUTHOR, MAR NARSAI, THE HARP OF THE SPIRIT; THE UNIVERSITY OF N'SIWIN, WHICH HE FOUNDED; THE PROFESSORS, SCHOLARS, SAINTS AND MARTYRS, PRODUCT OF THIS FAMOUS SCHOOL, WHO CARRIED THE GOSPEL OF MARAN ESHOO M'SHIKHA AND THE TORCH OF LEARNING TO THE FOUR CORNERS OF THE EARTH.

INTRODUCTION

In studying the history of the Church within the Roman Byzantine Empire, as witnessed by the respective ecumenical councils (especially following the era of Emperor Constantine) the political intrigues which dominated them and the inconsistencies of their pronouncements are so obvious, that one is gripped by a feeling of futility in trying to rationally analyze their actions, when reviewed in the context of the Gospel.

One is often forced to question the fact whether the political conversion of Emperor Constantine has really been to the benefit or the detriment of the Messianic faith?

Notwithstanding, in writing an introduction to a work such as the present, in order to understand fully the meaning of the text, and the circumstances which motivated the author to commit to posterity his side of the case, one has to present, though briefly, all the facts from both sides, whether they coincide or differ.

As we have already mentioned in the introduction by Dr. Alphonse Mingana, which we have translated from Aramaic into English, that he has given as vivid an account of the history of the period and the life of the author as is possible to glean from the scarce literature now available.

It is indeed one of the great tragedies of history that of the enormous literature of this Holy Church, dealing not only with the dispensation of Christ, the early history of the Messianic Church, but also with the knowledge of the ages whether in philosophy, science, literature and the history of civilization, should through the vicissitudes of history only a tiny portion of these be extant today.

Among these is a small portion of the writings of our prolific author Mar Narsai, and which is the subject of this introduction.

THE HISTORY OF THE PERIOD AND THE LIFE OF THE AUTHOR

The conversion of Constantine (if we may call it so) marked the beginning of a great change for the Christian Church within the Roman Empire. The Christian faith which hitherto had been a persecuted religion and very much of a minority in the Western part of the Empire, now all of a sudden under the Imperial aegis became politically the dominant religion of the Empire.

Caesar, was the incarnate God of the Latin mythology, and since the ruling Caesar in the person of Theodosius II the first Emperor to be baptized in the faith of the Holy Trinity, and racially a Latin, and a champion of the Papal See, had now declared the Christian faith by Imperial Edict to be the official faith of the Empire, missionary enterprise was henceforth rendered

meaningless, since the opulent and influential families of the Empire would of necessity emulate the example of their master if they were to retain their status, and the populace would likewise follow their example.

As Edward Gibbon has related so well the events that followed this edict, namely, how the bishops and clergy took an active part in the persecution of pagans and the destruction of their temples. Holy Martin[1] of Tours, says Gibbon, marched at the head of his monks destroying pagan temples and shrines.

The Imperial Court of Byzantine is distinguished in the history of all periods for its immoralities, deceits and corruptions. The Emperors were for the most part under the influence of immoral women and corrupt eunuchs, who in actual fact ran the Empire and ruled the Church.

Gibbon has written extensively on the various aspects of the history of this period and this is what he says about Theodosius II[2] who reigned during the Cyrilian Monophysite controversy, namely, the Council of Ephesus:. . . "But the Romans had so long been accustomed to the authority of a monarch, that the first, even among the females of the Imperial family, who displayed any courage or capacity, was permitted to ascend the vacant throne of Theodosius. His sister Pulcheria, who was only two years older than himself, received at the age of sixteen the title of "Augusta;" and though her favour might sometimes be clouded with caprice and intrigue, she continued to govern the Eastern Empire nearly forty years; during the long minority of her brother, and after his death in her own name, and in the Name of Marcian, her nominal husband". . . . Pulcheria alone discharged the important task of instructing her brother in the arts of government; but her precepts may countenance some suspicion of the extent of her capacity or the purity of her intentions". . . Arcadian and Honorious had been assisted by the guardian care of a parent, whose lessons were enforced by his authority and example. But the unfortunate prince who is born in purple must remain a stranger to the voice of truth; and the son of Arcadius was condemned to pass his perpetual infancy encompassed only by a servile train of women and eunuchs. . . . Separated from the world by an impenetrable veil, Theodosius trusted the persons whom he loved; *and as he never perused the papers that were presented for his Royal signature, the acts of injustice, the most repugnant to his character, were frequently perpetrated in his name."* The author also speaks of the immoral life of both Pulcharia and her brother Theodosius and for which they had been censured by Patriarch Nestorius, thus bringing upon himself their fury and undying hatred, especially that of the unforgiving and unprincipled Pulcheria.

It was in this atmosphere that the equally unprincipled Cyril,Patriarch of Alexandria whom Gibbon says spent more than sixty thousand pounds in gold to bribe the Imperial ministers and eunuchs, and who carried in his

bosom the flame of consuming jealousy and undying hatred for the Patriarchal See of Constantinople, and which he had inherited from his uncle Patriarch Theophylos, who had also similarly engineered the expulsion of the predecessor of St. Nestorious, Patriarch St. John Chrysostom to the Caucasus among the ridges of Mount Taurus.

This order was carried out under Emperor Arcadius and, who according to Gibbon was under the "absolute dominion of his artful wife Eudoxia.[3] "The hatred of the immoral Eudoxia against St. Chrysostom was motivated by the fact that the latter had denounced the honours addressed to her statue placed almost within the precincts of St. Sophia.

But the unprincipled and cruel Theophilos was so unsatisfied even with this inhuman treatment meted on this saintly man, that after his expulsion, he wrote a big volume, says Gibbon, accusing Patriarch Chrysostom, among other things of "having delivered his soul to the devil (an accusation that even Cyril was unable to level against St. Nestorious) and pleads with the Emperor that some other punishment, adequate (if possible) to the magnitude of his crime be inflicted on him."

Chrysostom also like Nestorious was hunted and persecuted by Imperial orders. He was moved from the Caucasus to the extreme desert of Pethyus. He died on his way to Camona in 407, A.D.

It was during his exile in the Caucasus that he wrote his famous letter to Bishop Theodore of Mopsuestia in which the exiled Patriarch[4] testified that "he can never forget the love of Theodore, so genuine and warm so sincere and guileless, a love maintained from early years," and thanks him for the efforts that he had made to obtain his release, and ends his correspondence with the memorable sentence: *"Exile as I am I reap no ordinary consolation from having such a treasure, such a mine of wealth within my heart as the love of so vigilant and noble a soul."* As the late Dr. Swete points out, says Mingana, higher testimony could not have been borne, or by more competent a judge.

The duplicity of Emperor Theodosius and, indeed, of the prelates who attended these councils and passed these unjust and inhuman verdicts can be gauged from the fact that, despite all the accusations of heresies and of unchristian life levelled against Patriarch Chrysostom and under which he died; yet long after his death in 437, his relics are brought to Constantinople by the order of the supposedly repentant Theodosius, and Chrysostom is now declared an outstanding orthodox doctor and canonized. This seemingly pious act on the part of Theodosius and the leaders of the Church who had betrayed their trust by obeying the Imperial command rather truth and justice which constitute the focal point of the Messianic faith, was clearly motivated not by a pang of conscience, but by political motives.

The Monophysite controversy unleashed by the council of Ephesus had already separated from the adherents of that council, millions of Christians both in the Byzantine and the Persian Empires. In addition to this, in Constantinople itself, St. John Chrysostom had a strong following known as the Yaukhanaye (Johanites) and who at the time of the expulsion of their revered Patriarch, had actually fired the Cathedral and the Senate house.

Thus, the peace and security of the Empire was now seriously threatened by the alienation of such a great number of its citizens, hence, the logical expedient action of appeasing the followers of St. John Chrysostom and, thus preventing them from joining forces with the millions who remained loyal to the Apostolic faith as maintained by St. Nestorious.

Indeed, this absolute obedience (or more true say, subservience) on the part of the Western Church to Imperial edicts is further witnessed by the fact that the Latin bishops during the fourth century at the Council[5] of Rimini in Italy subscribed to Arianism (a doctrine declared heretical by the Council of Nicea) since this was now favoured by the Emperor of the day.

And, furthermore, during the short lived apostasy of Emperor Julian, the Western armies, says Gibbon, also apostasized following the example of the Emperor, while those in the Eastern part of the Empire remained loyal to their Christian faith.

NARSAI'S ACCOUNT OF THE COUNCIL OF EPHESUS

As we have already stated, Mingana has given as full an account of Mar Narsai and the history of the period as is possible in the circumstances. But in order to make it more facile for the reader to understand his reasoning, it is necessary to give a short account of his life and work and the period in which he lived.

Narsai was born about the year 420 A.D. in the village of Ain Dulbe, in the district of Nuhadra, diocese of Khdawai (Dohuk) near Mosul, Iraq. He studied and taught in the College of Urhai. When this school was closed by the order of Emperor Zeno the Isaurian in the year 457, Narsai along with the professors and scholars, moved to the city of N'siwin (Nisibin) which was then under the Persian rule, and here established the university known by the name of that city, and whose fame in succeeding centuries spread throughout the world.

The Christian Church within the Persian Empire had enjoyed considerable peace during the first three centuries of its history, and despite the opposition on the part of the Mazdean priesthood yet the Persian Emperors being aware of the principles of the Messianic faith, namely, of obedience and loyalty to authority in all secular matters, and the peaceful nature of its adherents; were so well disposed towards the new faith, that as early as the

middle of the second century, the decision of the Emperor of the day to grant the Christians the status of Melet, viz, a unit within the Empire possessing considerable measure of political rights, that the execution of the decision was delayed till a future date only because of a campaign which he had undertaken against the Romans.

The alliance of Emperor Constantine with Christianity, however, completely changed this picture, and the summoning of the Council of Nicea in 325 A.D. which was attended only by a few representatives from the Church in the Persian Empire, intensified the Emperor's suspicion against the Christians in his domain.

Thus in the year 339 a severe persecution by the order of the Emperor was unleashed against Christians within the Empire. On the day of Passover the Patriarch Mar Shimun Bar Sabbai, along with five bishops and hundreds minor clergy, sealed their testimony with their blood.

This persecution lasted till 383 and hundreds of thousands of Christians, clergy and laity alike, suffered martyrdom.

Another severe persecution, though of shorter duration, was unleashed in 420 under Yezdagar I (the wicked) and Bahram V surnamed Gur. In the year 448 another terrible persecution was decreed by Yezdgard II son of Bahram.

In karkha d'beth Slukh (present day Kirkuk) and on a mound outside the city, ten bishops and 153,000, others are said to have suffered martyrdom. The slaughter lasted several days. The redness of the gravel of the hillock is said to have been caused by the blood of martyrs. A martyrium was built over the spot.

Edward Gibbon has recorded an event which occured during this period whereby Theodosius II wrote a malicious letter to the Persian Emperor making claim to and demanding the protection of Christians in his realm. This letter, says Gibbon, is still extant in the Vatican archives with a footnote thereto by the author saying, that he wrote this letter in order to infuriate the Persian Emperor and thereby incite him to some severe action against the Church and its adherents within the Empire, for their refusal to adhere to his edicts concerning the decrees of the Council of Ephesus.

Whether this action of Theodosius caused the unleashing of this persecution or not is immaterial, but the very act is indicative of the fact that the lip service paid to the Christian faith by the Byzantine Emperors was motivated by political expediency while in actual fact they were far removed from Christ and his teaching. In the words of our Lord: "This people honour me with their lips, but their heart is far away from me. And they worship me in vain when they teach the doctrines of the commandments of men." (Matthew 15:8-9.)

Indeed, this corruptive and poisonous seed sown within the Western hurch by Byzantium has continued to yield bitter fruits for that Church and hristianity as a whole, and of which we shall speak later.

It was under these circumstances and in this atmosphere that Mar Narsai rote his following account of the Council of Ephesus and which basically is accord with that presented by Edward Gibbon, and other unbiased Western storians. These, Narsai has written in metre, in Meemra (homily) nine "On e Holy Fathers" Mar Deadoros, Mar Theodoros, Mar Nestorious. and which e have translated in verbatim. Speaking of the controversy between Cyril of lexandria and Mar Nestorious and the part played by women in the ndemnation of Nestorious, Narsai says: "False witnesses chose deceivers in e judgment of the righteous, in the same manner as Jezubil did in the case Nabuth. Woman killed Nabuth for his garden, and the righteous (man) omen persecuted from his priestly rank. Fraudulent priests hired women in e sham judgment, and they made them advocates of lies. For gold they sold e truth which cannot be sold, between the seller and purchaser they lumniated the righteous. The mute money deprived the righteous (man) of ace, and despite the fact that it (the money) is dumb, yet it raised its voice ainst justice.

"Woe! unto righteousness how silent it was before its oppressors, and it uld not confute the fraud boldly as it was apt to do.

"Oh! how awful is the iniquity which priests worked against priests, and ey did not fear nor shudder from the priesthood they were ministering. . . e wicked jealousy of the wicked men hated the one who was true because the word of faith which he interpreted rightly. The head of Egypt (Cyril) s sick and feebled by this news, as he heard the voice that determined his alady (heresy) he was jealous and furious. The Egyptian saw that the obing of his words (revelation of his errors) was a sound remedy, and he did t favour the salutary words.

"Why does he proclaim two names, the Word and the Flesh, and whom es he proclaim in the likeness of the servant and the Creator?

"Why does not he say that Mary is the Mother of God? That she bore the rnal according to the flesh, for He became flesh!

"This was the reason for the jealousy of the Egyptian, and because of this hated the righteous, as if he was wicked!" 6

Commenting on the action of those who excommunicated the three great thers, namely, Deadore, Theadore and Nestorious, Narsai epigrammatically s, in the days of neither of them was there an ecumenical Council, and no mmand (Royal) for legal inquiries by the priests.

Three ecumenical Councils were convened in the land of the Romans, d the history of each of them is known and the reason is made plain. One

of them was summoned by Constantine because of the impiety that burst forth from the mouth of Arius. The Second, was in the days of Theodosius concerning the babblings of Macedonius.

The third, was during the reign of the two kings, and the reason for that was the jealousy of the Egyptian. These are the three councils which took place in the three periods, and in none of them were present the men whom I have mentioned. During the first none of them was born, and who can pass verdict on him who is not yet born. During the second, none of them had yet attained any position of importance, therefore, it is evident that the council did not call them to trial.

And during the third, they had already departed this life. Who is, then, so insane as to condemn one who is dead?

Thus, the reason for the vengeance which abounds with curses,[7] speaks for itself. Let us, therefore, seek the reason why they curse the righteous men? Why are these foolish men perturbed against the righteous, and these men who hate righteousness mock at those who are good?

Why do they speak falsely and say that their writings are not true, when they know full well that their works (truth) shine forth like the sun!

Why did they trump up charges to pass excommunication on him (Nestorious) in council, for there was no one to denounce their unjust action? And if they call the the council ecumenical, what relation has this to men who were already dead? For if they pretend to inquire into the case of Nestorious, lo! even he did not hear the cause for his condemnation. He was never brought before the tribunal that condemned him for no cause, for he was dead long before his judges passed their unjust verdict! Behold! whoever witnessed an action such as now taken by the priests who condemned the accused without bringing him to trial?

The judges acted unjustly in this tribunal, and because of the accuser (Cyril) they were afraid to speak the glaring truth, and from the Egyptian the wise men were ashamed, and their dread of women terrified them from speaking the truth!"

ERROR BREEDS ERROR

It has rightly been said that error breeds error. The councils which followed that of Ephesus, such as the Robber Synod, and others that succeeded it, between the Greeks, the Latins and the Monophysites, resulted in additional splits, accusations of heresy and excommunications against one another.

The fact is that no heresy and no split ever emanated from the Syriac Church (Church of the East) but that all these have been of Greek and

Byzantine origin, and the Western Church even in our time is still beset by new heresies and endless splits.

Indeed at the Council of Chalcedon, following the death of Theodosius II, when the Greeks and the Latins finally found themselves free to repudiate the Monophysite confession of a single nature in Christ to which they had previously subscribed (either due to personal bias as in the case of the Roman Pontiff who had a score to settle with Patriarch Nestorious, or out of fear as in the case of John Patriarch of Antioch who had been threatened by the Emperor with expulsion as in the case of Chrysostom and Nestorious), now they rejected that confession and reverted to the original profession of the duality of natures in Christ. Ironically, the very confession for which all three of them had accused Patriarch Nestorious of heresy; and now the Greeks and the Latins themselves were being accused of the same heresy by the Monophysites and labelled with the same misnomer, all three of them had applied to the Church of the East "Nestorians."

This was to be followed by a final split between the Greeks and the Latins on the doctrine of the felioque introduced by the latter during the eleventh century.

The rise and the astounding spread of Islam, for the first time, since the days of Constantine placed Western Christianity in a defensive position and with it brought a lull in the theological internecine strife which had marked its whole history of the intervening centuries. But no sooner than the yoke of Islam had been overthrown in Europe, that an acrimonious controversy accompanied by unprecedented acts of violence broke out in the Latin Church Itself; this time under the guise of reformation while in reality, as is evident from the history of the period itself, it was a struggle for power and the wealth of Europe. Once again the accusations of heresy, corruption, and other vindictive epithets were traded between the two parties, namely, the Roman Catholic Church and the, so called, Reformers, later known under the general name of Protestants.

Just like in the past many an innocent person paid the extreme price. They were burned at the stake or otherwise tortured in the name of Christ and His Holy teaching, by both sides.

The purpose of this introduction is not to pass judgment on the righteousness of the cause of either side, but merely to point out that acts of injustice, betrayals and cruelty have always redounded That the expulsion and martyrdom of SS Chrysostom, Nestorious, or the excommunication of men long dead, such as, Deadore, Theodore, did not prevent endless heresies and splits within the Western Christianity, whether it be Manicheism, Marcianism, Arianism, Appolinarianism, Monophysitism, Chalcedonianism, Protestantism, Sectarianism or indeed any other ism!

The fact is that all these were the product of the Platonic Paganistic philosophy of the School of Alexandria, and their repercussions have continued within the Western Christianity to this very day; culminating in the endless heresies and sects existing in our own day along with the new Atheistic theology of a "dead God" and which claims as its basis the doctrine of a born and dead God as declared by the Council of Ephesus.

In this context, we are quoting a pertinent passage from the introduction which we wrote to the book of 'Marganitha[8] P. Xi . . . "Interestingly enough, as will be observed from the arguments presented by Mar Audishau himself, this is the prime reason why the Church of the East has accused the Theopaschites of heresy, maintaining that the term 'Mother of God' and that of a born and dead God is unscriptural, and also metaphysically impossible."

God, is indivisible by nature and attributes and, therefore, if God died, He must have died by nature, then how could He rise again?

Our hope, then, is indeed in vain! In the words of St. Paul the Apostle: "But though we or an angel from heaven preach any other gospel to you than that we have preached to you, let him be khrim (accursed). (Galations 1 8.) If an angel is accursed, how much more man![9]

MINGANA'S INTRODUCTION

We have noticed that while Mingana speaks with the greatest admiration about Narsai's profound learning, unique style, his tremendous accomplishments, and his deep spirituality, to quote: . . . "On this issue one is at a loss to find appellation to honour this man of profound acumen who has amazed the whole world by his eloquence, power of reasoning and renown. Only the titles given to him by the doctors that came after him can render him this praise and honour, though even these fall short of attributing such praise to the sweetness and perception with which all his homilies are tempered. They called him 'the harp of the spirit' and, 'the tongue of the East.' Behold! the minuteness and the depth of his mind, the overflow of his abundant wisdom, the beauty of his discourse, the flaming warmth of his mind, the astounding learning of his words and phrases, have always left the reader and the hearer in perplexity of mind."

Mar Yacob Manna, a learned Chaldean Uniate bishop, says thus concerning Mar Narsai and his writings. . . . After enumerating his writings which we have already listed elsewhere in this introduction, he says: "He became especially renowned by the twelve volumes of his awe-inspiring homilies of deep perception, numbering three hundred sixty in all, and in which he showed the length of his arm, the beauty of his discourses and the sublimity of his mind. Like an eagle of sharp vision he soared higher and higher and was always ascending. Alas! but many of his writings were destroyed. And those

which he composed in Urhai were burnt. And yet some of his writings have been credited to Aprim or Yacob Dasrugh."[10]

Yet, he, Mingana, is critical of Narsai's theology which he calls 'Nestorian' and condemns it in the harshest terms. However, we must remember that when Mingana expressed this opinion, he was a Chaldean Uniate priest and, therefore, he had to please his Latin masters, under whose authority and at whose expense he published the forty-six homilies of Mar Narsai which we have already commented on in the translation and of which we shall speak more later.

The falsity of these accusations and the fallaciousness of his historical agruments on this issue, Mingana has nobly and generously conceded to following his renunciation of the Roman Church. During the many years as a noted scholar, he edited, translated into English, and published several Aramaic books. Among these is the Commentary of Theodore of Mopsuestis on the Nicene Creed, and this is what Mingana says in his introduction to the book: . . . "Death did not put stop to the fame of Theodore. It is recorded by Tillemont of Meletius, Theodore's successor to the See of Mopsuestia, that he would have endangered his own life if he had uttered words detrimental to his predecessor. Even Cyril of Alexandria whose views on incarnation were not in harmony with those of Theodore was obliged to avow that in the Churches of the East one often heard the cry: *"We believe as Theodore believed; long live the faith of Theodore!"*

The same Cyril of Alexandria informs us that when a party of bishops was found ready to condemn him, the answer of the bishops of Syria to them: *"We had rather be burnt than condemn Theodore."* Leontius Byzantius informs us also that Cyril of Alexandria advised against the condemnation of Theodore because all the bishops of the Eastern Church considered him an eminent Doctor, and if he were condemned there would be serious disturbance in the Church.

The famous Church historian Theodoret, was pleased to call him "Doctor of the Universal Church." This title is also ascribed to him by a much later Greek author, Nicephorus Callistus, who calls him *"Doctor of all the Churches."*

This is no place, continues Mingana, to emphasize the fact that Theodore's memory and especially his writing have always been considered as the most esteemed treasures of the East Syrian Church, which for along time stretched from the East Mediterranian shores to Manchuria and from the Caspian Sea to the Indian Ocean, was only one degree below that of Paul. With them he was the "interpreter par excellence' . . . I will also refer to two of the earliest East Syrian histories. "He (Theodore) did not astonish the world in his life time only, but also astonished every one with his books after his death. Who is able to narrate the good works of this sea of wisdom, or

who is in a position to describe the prodigies worked in him! When other bishops came near him, they considered themselves as mere pupils, and philosophers, subtle, in reasoning, were before him as students. Every knotty and difficult problem stopped with him, and he explained it before inquirers and made it as clear as the light of the sun."

Mingana commenting on Theodore says: . . . "This is not the place to write the history of Theodore, nor to give a full list of his works, some of which have partially, survived in their Greek original or East Syrian translation. He seems to have been the most profound thinker and independent inquirer of the Fathers of the Church in the golden age of Christianity: the fourth and fifth centuries."

Thus, Mingana himself repudiates the statements made in his said introduction, namely, that the so called "Nestorian theology" was introduced into the Church of the East, which he refers to as "Eastern Church" by the adherents of Patriarch Nestorious, or that the Ephesian Chalcedonian formula under the pseudo title "Catholicism" used by the author, was the established theological faith of the Church of the East, before or immediately after these councils or indeed of the West.

To the contrary, he acknowledges that both Deodore and Theodore were universally recognized as the great Orthodox Fathers of the Church. In confirmation of this he quotes two distinguished Greek historians, and the fact that Cyril of Alexandria and his associates dared not condemn St. Theodore because even the Churches in Syria, though then under Byzantine rule and domination, continued to profess in his teaching and revere his memory.

Mingana has therefore himself repudiated his former allegations and thus no further comment is necessary.

FAITH AND DOCTRINE

Any doctrine therefore which is contrary to the Scriptures is considered erroneus and heretical.

This doctrine has been briefly but fully summed up the following hymn of praise composed by Mar Bawai the Great in the sixth century A.D..

"One is Christ the Son of God, worshipped by all in two natures; In His Godhead begotten of the Father without beginning before all time; in His humanity born of Mary; in the fulness of time, in a body united, neither His Godhead is of the nature of the mother, nor His humanity of the nature of the Father; the natures are preserved in their Qnumas in one person of one Sonship. And as the Godhead is three substances in one nature, likewise the Sonship of the Son is in two natures, one person, so the Holy Church has taught."

Thus, the Church of the East professes in two natures in Christ, namely, divine and human, united inseparably and eternally in the person of the Sonship. It rejects the term "Mother of God" used for the virgin Mary, and "God died" also applied to the death of Christ by the Theopaschites. And the reason for this rejection has been so clearly stated by Mar Audishau in the book of Marganitha, where says: "First, if the virgin Mary is the 'Begetter of God' and the name God, we know denotes Father, Son and Holy Spirit, then she brought forth the Trinity and not the only Son.

"Secondly, if the virgin Mary is the 'begetter of God' and He who she brought forth suffered, died and was buried, as the four evangelists testify, either you hold that he died in reality; (and who really dies has no power whatever to revivify others or himself, but must remain in death for ever) and thus you declare false the saying that He rose again: or else you hold that He died by hallucination, and in the same way rose again, (in which case He could not have arisen in reality) then the hope of the resurrection is vain, since hereby the saying that 'He has raised up with Christ' is made void.

"Thirdly, if the virgin Mary is the 'Begetter of God' and Peter testifieth of Him who she brought forth, saying: 'Thou art Christ the Son of the Living God,' then according to your statement she is not the Begetter of Christ, but the Begetter of His Father, and Christ is her grandson, not her son, and she is the mother of His Father. Who then is the mother of Christ?"(Marganitha pp. 41-42.)

THEORIES OF NEUTRAL WITNESSES

In ,the process of our writing this introduction, we were informed of a translation into English of two homilies, the Qurbana and the Baptism, namely; Exposition of the Mysteries, titled, The Liturgical Homilies of Narsai, by J. Armitage Robinson, Dean of Westminister, published by the University Press, Cambridge, England.

In this translation the author has made an exhaustive study of these homilies and made his comment in a lengthy critical apparatus: . . . "Ritual Splendour. At the very beginning of his exposition of the Mysteries Narsai strikes a note which when we have read him, we find to be perfectly just. He is going, he says, "to reveal the beauty of their glory" (p.1). And in truth the prominent and characteristic feature of the liturgy as he describes it, is for us today a revelation, as existing already before the end of the fifth century, of a highly developed ritualism which in the West was reached only by slow degrees and in the lapse of centuries. The picture which he draws for us of the altar surrounded by a crowd of richly dressed ministers (p. 4), the lights, the incense, the waving fans (pp. 4, 12), the genuflexions and bowings (p. 23), bring up before our mind the medieval mass in a western cathedral of fourteenth century.

And this impression is deepened when we find how an act so intimate and personal as the communion of the people, which one would think could not be too simple, is surrounded with elaborate ceremonial.

"The sacrament goes forth (as Narsai says). . . with splendour and glory, with an escort of priests and a great precession of deacons;" as if figuring in a lively manner before mortal eyes those "thousands of watchers and ministers of fire and spirit (who) go forth before the Body of Our Lord and conduct it. . . . And all the sons of the Church rejoice, and all the people, when they see the body setting forth from the midst of the altar" (pp. 27-28). This is quite in the spirit of a medieval Corpus Christi procession, and reads as if an "early anticipation of it."

. . . From all that preceded a further question arises, which it must be sufficient here to put, namely, how far is the secret recitation of the canon mass, so to speak, a native Western practice? and may it not be that, in this matter, the Churches of the Greek and Latin Patriarchates only followed the lead of the East Syrian?

Robinson also states that the use of the creed and the diptychs in the Qurbana (mass) were borrowed by the Greek and the Latins from the Church of the East, likewise the litany, to quote: "The creed was introduced into mass at Antioch between 471-477, at Constantinople 511 and 518; and in the East Syrian Church doubtless in the life time of both writers."[11]

Speaking about the liturgy of the Western Assyrians (Syrians) known as 'Jacobites' who were forced by the cruelties of Byzantine to embrace Monophysitism, and comparing their spiritual loyalty to that of the 'Eastern Assyrians' adherents of the Church of the East, the original mother Church of the Jacobites too, the author says: *"This is in marked contrast with freedom exercised by the Jacobites in changing and amending their liturgy."* Commenting on certain doubts voiced by Mingana and repeated by R. H. Connolly, attributing homily xvii, Exposition of the Mysteries, to a thirteenth century Audishau Bishop of Elam. Robinson, continues. . . "and in the first place we turn to catalogue of the famous 13th century bibliographer, the Nestorian 'Abed-Isho.' or Ebdjesus (Audishau) as he is commonly called."

Having given all the evidence from this source, Robinson says, "That these two homilies together are actually an Exposition of the Baptism spoken of by Ebdjesus, I see no reason to doubt. It follows that the Ebdjesus second title ('An Exposition of the Mysteries and Baptism') is collective, i.e. it refers not to a single treatise, but to two, at least, and in all probability to three separate tracts—the first of the three being the Exposition of the Mysteries . . . I may also say at once, concludes Robinson, that I am satisfied that the rest of the homilies in these volumes are all by one hand. That Narsai was the author there can be no reasonable doubt."

The simile of a ship on the sea is found also in it 16, 147, 228, 240, 246, 52, 264, 318, 350, and in a good many more places. The peaceful harbour nd the fishing net are figures used by Narsai even more frequently than that f the ship.

The foregoing evidence points out to the conclusion that the writer of A as Narsai himself. A possible alternate indeed would be that the homily was omposed on deliberate imitation of his style by a writer who had studied his orks and noted his peculiarities with elaborate care.

But in the present case I do not feel that the supposition of a 13th entury imitator is one that has any claim to be seriously entertained. "For e can go further than mere argument of peculiarities of style. As a matter of act the Syriac poetry commonly written in the 13th century differs arkedly from anything produced in the fifth. Long before this time the yrians had learned from the Arabs to write rhymed verse. When exactly they egan to do so does not concern us here, though the evidence that I have xamined leads me to believe that rhyme was not much used by the Syrians efore the end of the 9th or the beginning of the 10th century."

There is, however, another very important point in this issue which obinson has overlooked or perhaps was unaware of, namely, the use of fans n the liturgy. The use of fans mentioned by Narsai is not mentioned in the turgy nor was it used at any time in the Eastern section of the Church of the ast, and there is no evidence that they were used even in the Western section n the time of Mar Audishau either when the Church of the East still ossessed several diocese in Syria proper. But these are still in use in the acobite Church, thus offering further proof that these were in common use roughout the western section of the Church in the time of Narsai and, erefore, further evidence of his authorship of the homilies in question.

Nevertheless, in view of the fact that no scholar of the Church of the ast throughout the centuries has questioned the authenticity of any of the omilies of Mar Narsai, and the unbiased scholarly testimony to the same ffect by Robinson, the question arises why then did Mingana and Connolly s two Roman Catholic scholars question the authenticity of homily xvii and nly that?

Could the evidence that Robinson has so clearly presented that both the reek and the Latin Churches in the matter of liturgy borrowed from the hurch of the East, even after the Council of Ephesus and, therefore, if in the turgy, why not in matters of faith and order prior to Ephesus, been a otivating factor in Mingana and Connolly unreasonable observations?

EVIDENCE OVERWHELMING

This is not the place to go into all the historic facts regarding this matter ut suffice to say that evidence to the effect that Christianity is of Semitic

origin, that it was revealed in the land of the Semites, namely, the Middle East, to Semitic, Aramaic speaking prophets; that Christ himself spoke Aramaic and that the apostles recorded his message in the same tongue to an Aramaic speaking people, is so overwhelming that here we are merely recording a few of the facts to help the reader in his own independent search of the truth.

Furthermore, not only the language of the Bible but the very thought of the Messianic faith were totally alien to the Greeks and the Latins and, therefore, liable of misinterpretations which eventually gave rise to the numerous heresies and divisions in the Western Church. This fact has also been recognized by distinguished Western scholars.

George Santanyana, the noted Roman Catholic philosopher, says: The Old Testament abound with poetry and metaphor. The Jews who composed it did not take their figures literally, but when European people more literal and less imaginative, mistook these poems for science, our Occidental theology was born. Christianity was at first a combination of Greek theology and Jewish morality; it was an unstable combination, in which one or the other element would eventually yield; in Catholicism (Roman) the Greek and Pagan Triumphed."[12]

Edward Chiera says: . . . "Finally Christian people formerly examined passages from Bible wholly apart from their Oriental background and gave them for interpretation to pious theologians who knew nothing about Oriental ideas and little about the language that explained them. The theologians in the Middle ages built up theories and interpretations which are very ingenious but which have so completely distorted the meaning of many passages that, when their true significance is pointed out to us, it causes great surprise."[13]

Toynbe says: . . . "More than that, he would have found that the triumphant Church and the Barbarians were, after all, not external powers, but were really Children of the Hellenic household who had morally alienated from the dominant minority in the course of the troubles which had intervened between the Periclean breakdown and the Augustan rally" . . . Among the former we need only mention the violent breakup of the Churches into a number of rival Churches each renouncing the other as a gang of Antichrist and setting in motion a whole cycle of wars and persecutions. Among the latter may be placed the usurpation of the 'divine right' supposedly inherent in the Papacy, a 'divine right' which is still working havoc in the Western World in the grim shape of a pagan worship of sovereign national states."[14]

But beyond and above all these witnesses we have the witness of the gospels themselves as will be seen from the following which we quote from a sermon[15] we preached on the occasion of the consecration of two bishops,

for Syria and Lebanon respectively, in the Church of Mar Gewargis in Beirut, Lebanon, on July 20, 1968 . . . "Indeed, as witnessed by Eusebius (Caesaria), we find that the gentile Church within the Roman Empire, namely, Greek and Latin, from the time of the devastation of Jerusalem, falling under the influence of secular authorities, namely, the pagan Roman Government which in the place of the Hebraic bishops (fourteen in all that sat upon the apostolic see of Jerusalem) now appoints a gentile bishop by the name of Markos (Mark) whom Edward Gibbon asserts to have been a Latin by race, and this event marks the beginning of falling away of Western Christianity from the Apostolic source and, hence, of the endless heresies and divisions which arose in the Church (and with which Christianity is plagued to this day) culminating in the interpretation of the divine revelation of the Christian faith on the basis of the pagan Platonic philosophy and which eventually dominated the Western theological thinking through the influence of the Platonic School of thought in the city of Alexandria."

SCHOOL OF ANTIOCH AND ALEXANDRIA

The school of Urhai, N'siwin and Antioch, were sister schools, and in full accord in their interpretation of the scriptures. We have already heard that the school of Urhai was founded by Mar Addai himself, and the School of N'siwin claimed an equally ancient foundation. This was, however, transferred during the great persecution which befell the Church in the Persian Empire during the fourth century from N'siwin to Urhai.

However, the schools of Antioch and Alexandria obtained wider fame during the controversies of the fourth and fifth centuries because of their political and commercial importance within the Byzantine Empire.

All of these schools made use of the Greek philosophical vehicle in their metaphysical theological interpretations.

In the first three schools, as we learn from Narsai's homilies, the Aristotelian and Platonic philosophy were the only vehicle made use of while in the school of Alexandria other Greek philosophers were also used. But as we see from the history of the period, the Church of the East, did not rely wholly on Greek science, but it also produced many original thinkers to whom the Arabs in the golden era of Islam owed their knowledge, and which they in turn gave to the West during their several centuries conquest of Spain, thus, handing the torch of learning to Europe of the dark ages and which is still illuminating one country after another.

The Nestorian school of Jundi-Shapur (Beth Lapat), near Cteisiphon, says Dawson, which was an offshoot of the school of N'sibis (N'siwin) had inherited the tradition of the Syriac Scholars and translators of the sixth century and was a centre of scientific as well as theological studies. It was

from here that the Arabic philologists of Basra first derived some knowledge of aristotelian logic, and it was also renowned as a school of medicine.

From the time of the foundation of Baghdad the position of court physican was held by Nestorian Christians, and these men were the authors of the first translation of Greek scientific works into Arabic. Al Mamun gave official support to their work by the foundation of the school and observatory known as "The House of Wisdom" at Baghdad in 832 under the direction of the Nestorian physician Yahya Ibn Maswah. The activity of the school reached its greatest development under the pupil of Yahyah, Hunayn Ibn Ishak (Khunain Bar Iskhac) (809-877), who was not only the greatest of Syrian translators *but also of many original works.* Through him and his school a large part of Greek scientific literature, including Galen, Euclid and much of Plato and Aristotle and his Neoplatonic commentators was made accessible to the Islamic world."[16]

However, the main difference between these two schools of thought was that the Antiochene group of schools subordinated this vehicle to a rational interpretation of the Scripture while the School of Alexandria subordinated the Scripture to these metaphysical interpretations; resulting in endless controversies and heresies.

This is not surprising when we find that save than the much tampered with Greek version of the Bible, and the very poor Vulgate translation made by controversial Jerome at the end of the fourth century, no reliable version of the Bible existed in the West, hence, the dilemma in which the Protestant Reformers found themselves until finally (at least temporarily) agreed on King Jame's version as acceptable to the Protestants in general.

This fact has indeed been recognized by prominent Western scholars. The late Pope Pius in 1943 Encyclical said: "The original text and not a translation however authoritative, must be taken as the basis. . . "It is of great importance, says the Pope, to study the literary forms of the ancient East because Biblical writers did not always use the same forms as we use today.

The Church of the East, on the other hand, having received the scriptures in their original from the hands of the apostles, in their own tongue, the Aramaic, was able to understand the meaning of the Holy Scriptures especially the passages that are liable of misinterpretation, and to interpret them on a rational basis.

Though belatedly, these facts have been realized and witnessed by many Western scholars. Speaking of the city of Urhai, Gibbon says: . . . *"Beyond the last mentioned river, Edessa (Urhai) was distinguished by a firm and early adherence to the faith.* From Edessa the principles of Christianity were easily introduced into the Greek and Syrian cities which obeyed the successors of Antaxerxes."

After giving the reason for the complete disappearance of the rich Assyrian pagan literature, namely, the fact that while the Greeks and the Latins have preserved[17] their pagan literature to this day, the Assyrians members of the Church of the East, embraced the Messianic faith so completely and unreservedly that they destroyed everything that was even remotely connected with pagan literature culture and practices, Qashisha Yacob Manna says: "The first books we obtained were the Old and New Testaments according to text called P'Shetta. These predate even the work of the famed writer Bardaisan, who lived during the latter part of the second century. Even if we are to ignore that which has come down to us from ancient days, viz, that several books of the Old Testament in the days of Solomon were sent of Khiram King of Soor, and likewise, in the days Shalmaneser, King of Assyria, were translated into the Assyrian dialect of Aram, but in addition to all this the major part of the Old and New Testaments, during the early part of the first century, or at the latest, in the early part of the second century, had already been written in the Syriac language as is confirmed by the latest evidence. In addition to all this, the originality of style, the preciousness and the beauty of the Aramaic text sparkles throughout the Divine Scriptures.

However, when Yacob Manna, who himself was trained in the Western Latin tradition, wrote these theories, the Western-Christianity was still belabouring under the false assumption that the great majority of the books of the New Testament were written in the Greek language.

This myth has, however, since been rejected by prominent Western scholars. Charles Cutler Torry, a professor of Semitic languages at Yale University and a distinguished Biblical Scholar, says: "A quotation from a British scholar, expert in Gospel criticism and also a Semitist, may be inserted here."

"It is from F. C. Burkitt's Earliest Sources of the life of Jesus:. . . "But it is the obvious fact that in the rest of the gospels, so far as the thought and mental atmosphere of the subject matter are concerned, Greek influence is simply non-existent. Apart from question and purely literary criticism, the three Synoptic Gospels might be translation from the Aramaic. The main ideas. . . . All have their explanation and illustration from contemporary Judaism. . . All these are Jewish ideas, utterly foreign to the native thought of Graeco-Roman world."

The same truth has been reiterated, with equal emphasis very recently. Beside it should be placed the judgement expressed more than once by George F. Moore in his Judaism, that Aramaic can be taken for granted as the language of the primitive Gospel, and that this new output was claimed as inspired "prophecy,"–the continuation of the canonical scriptures, by its

Jewish Christian authors. It is easy to see, then, why the absurdity of supposing our Gospels to have been composed in Greek is becoming clearer, year by year. If our four evangelists thought and wrote only as Palestinian Semites, it follows that the theory of the Greek Gospels is merely a long-inherited delusion, and this is bound to be the verdict of scholars. *It is sometimes said that the New Testament was written "in the common language of every day." So far as this refers to the Greek Gospels, it is only half true. They—all four alike—were written very ably and carefully, in an artificial language obtained by forcing the literary Greek of their time into idiom of Jewish Aramaic.* The style of the original Aramaic was indeed very simple and direct, and any good translation must share this excellence; but the Greek before us is not a language that was ever spoken by anyone, anywhere, nor was it ever written except as translation". . . Aside from the bare fact that the four documents have come down to us in Greek (of this peculiar variety), the theory of the Gospels composed in Greek has not a leg to stand on. How dependable a "leg" this, can be judged by anyone who knows of the score of documents similarly "Greek" which are known to have been composed in either Aramaic or Hebrew, dating from about the beginning of the present era.

From every consideration other than the deluding Greek dress, the four documents appear to have been Semitic, and this they certainly were. Here should be mentioned the highly important information found in the Talmud in regard to the presence of Aramaic Gospels in Jerusalem not long after the middle of the first century. The main facts were first set forth by Professor J. F. Moore. There is a text of an official decision by Rabbai Johannan Ben Zakkai (no other authority can possibly be supposed), that the "Nazarene Gospels" and the Proverbs of Ben Sira are not inspired scripture; as well as other Talmudic passages bearing on the matter. The implications of the ruling were obnoxious to the Jewish scholars, and more than one attempt was made to disguise the fact. The disguises have also been seized upon and accepted by imperfectly informed Christian scholars; but the tolerably complete evidence published in my documents 91-111, has fully established the conclusion reached and stated by Professor Moore. The "Gospels," presumably Mark and Matthew were officially recognized in their Aramaic form at this early date. The current theory of the origin of the Gospels, accepted in this country and abroad, fails at every important point. Its chronology is as false as its postulate of Greek Evangelists. Because of these two fundamental errors, the material of the four documents is thoroughly[19] misunderstood, as is also the Genesis of each Gospel in its relation to its fellows.

The author of the fourth Gospel tells us why he wrote it; it was "in order that you may believe that Jesus is the 'Messiah the Son of God' (John 20:31). He addressed Jews, for 'the Messiah the Son of God' meant nothing to the

Graeco-Roman world. His Gospel bears this out, for his reasoning is plainly with his own people and with them alone. If he felt any interest in converting the Gentiles, there is nothing to show it. He wrote to persuade the Jews. There is then strong presumption that he wrote at an early date. If his propaganda had been much delayed, he could have spared himself the trouble of writing. It was becoming more difficult, year by year, to convert the Jews; so Paul[20] found it."

But the strongest evidence to the fact that all the books of the New Testament, namely, the Gospels, the Acts, and the Epistles were written in the Aramaic language, and for an Aramaic-speaking people, comes to us from St. Paul himself, the Apostle to the Gentiles:. . . "For he who made Keepa assidious in the apostleship of circumcision, made me also assidious in the Apostleship of the Gentiles. And when they knew that grace had been given to me, then Yacob, Keepa, and Yaukhannan, who were considered to be pillars, gave me and Barnwa the right hand of fellowship, that we might labour among the Gentiles, and they among the people of circumcision." (Galatians 2:8-9.)

How is it then possible that these men would write their message concerning the Messiah whom the Jews had been told to expect, in Greek, a foreign tongue unknown to them and despised by them?

Indeed, Jews of that day, more than any other people were adamant about any change in their religion, customs, language and culture. It was said that it was better for a man to give his child "meat of swine" than to teach him the language of the Greeks. (See first part of Mishana of the Talmud.)

Christopher Dawson says this was particularly the case among the Syrians, who formed a solid block of Aramaic speaking peoples, extending from the Mediterranean to Kurdistan and the Persian Highlands and from Mt. Taurus to the Persian Gulf. . . Edessa (Urhai) on the frontiers of the Roman and Persian Empires, was the centre of a native Syrian state which became the starting point of oriental Christianity and the cradle of Syriac literature. Long before the conversion of the Roman Empire, as early as the beginning of the third century A.D., Oshroene became a Christian state, and from there Christianity spread eastward into the Persian Empire and northwards to Armenia, which also became a Christian kingdom at the beginning of the fourth century. Then to the Syrian (Assyrian) people, thus torn asunder by rival empires and dominated by alien culture, Christianity became a vehicle for national traditions and ideals.

We see in Syrian literature, for example in the poetry of James of Sarug (Yacub Da Srugh), how intense was the pride in the antiquity and purity of their national Church. While the chosen people had proven faithless and the heathen empires had persecuted the name of Christ, Urhai, "the daughter of

the Parthians espoused to the cross," had always been found faithful. "Urhai sent to Christ by an epistle to come and enlighten her. On behalf of all the peoples did she make intercession to Him that He would leave Zion which hated Him and come to the peoples that loved Him." "Not from common scribes did she learn the faith: her king taught her, her martyrs taught her and she firmly believed them."

"This truth has Urhai held fast from her youth and in her old age she will not barter it away, as a daughter of the poor. Her religious king became to her a scribe and from him she learnt concerning Our Lord, – that He is the Son of God, yea God."[21]

Labourt, the learned French Roman Catholic writer, in his book, Christianism dans l'empere Perse (p. 294-301) speaking of the schools of Urhai and N'siwin, calls the latter a university. Dr. E. R. Hayes, a priest of the Church of England who has written a history of these two famous schools, in a letter he wrote to us says, "Here is the story of the first Christian university, if not the first of all universities."

As to their exegetical superiority, we quote the following statement from the "Studies in History of Religion." Speaking of the University of N'siwin the author[22] says: "In its instructions the Bible had central place, in its faculty the professors of Biblical exegesis held the first rank. *Sound principles of interpretation prevailed, and critical opinions were freely uttered which could not have been tolerated in our Seminaries a generation ago and many of them are not tolerated now."*

Indeed, the difference in the rational interpretation of the Christian faith existing between the Church of the East and the Church in the West during this period and in the succeeding centuries of the Christian era may be summed up in the following instances.

In the eighth century during the Patriarchate of Mar Timotheus I who was himself a man of profound learning, Eyau (Job) of Urhai, Dean of the famous school of Medicine in Baghdad, in his Encyclopedia of Knowledge writes of the "elemental origin of the universe and the bodies comprising it," which of course means the atom, and his opinions are tolerated and respected by the authorities of the Church of the East.

In the seventeenth century, on the other hand, during the papacy of Urban VIII when Galileo formulated his now universally recognized theory on the solar system, he was threatened with excommunication and torture by the inquisition.

THE HISTORY AND THE PURPOSE OF THE PUBLICATION OF THIS BOOK

We have already mentioned the forty-six homilies of Mar Narsai which were published by Mingana in 1905 but to the best of our knowledge the rest

of the homilies have never been published. We, are also not aware of any other manuscript copies extant that have more homilies than the present publication which contains eighty-eight homilies. These we are now publishing from the original manuscript by offset process, in two volumes, consisting of 1400 pages, along with a lengthy historical introduction and critical apparatus in English.

The present copy was written by a Uniate Assyrian who now call themselves Chaldeans, by the name of Patros son of priest Yosip, of the house of Ganji, from the village of Telkepe, in the district of Mosul, Iraq. This is what he says at the end of the first volume: "This book of the Doctor Mar Narsai was finished in the blessed month of January 14, on the Saturday evening of the third Sunday of Subara (annunciation) whose anthem is "He who cannot be comprehended" in the year 1901 according to the year of our Lord Christ, to whom be praise, and unto us his mercy for ever and ever, amen."

This copy has been compared by our brother Hon. Theodore d'Mar Shimun, and Qashisha David H. David, our Chaplain, with another older manuscript copy of Narsai, numbering some thirty-seven homilies, in our possession, and no change, theological or otherwise were observed to have been made in the manuscript under discussion.

Our main object in the publication of these homilies is to make them available to the scholars of the Church of the East and also of other Christian Churches who are interested in the great history and literature of the Church of the East (generally referred to as Syriac literature).

This is especially important at a time when Western Christianity as a whole is passing through a period of self-search and examination which is so manifest in the deliberations of ecclesiastical councils; pronouncements being made by prominent ecclesiastics, and the happenings which are publicized by the daily media.

In addition to this, there is a great awakening on the part of Western scholars to the importance of Syriac literature, without which they have finally come to realize that their knowledge of Christianity is only a part, or more correctly to say, lacking the very foundation on which it was originally established.

The following we quote from an article which appeared in the 'Eastern Churches Review' published in England under the auspices of the Roman Catholic, the Greek Orthodox and the Anglican Churches, vol. 1-4, Winter, 1967-68, p. 370, titled *Syriac Studies Today*, by Robert Murry, SJ:. . . Till recently, says Murry, "Narsai's huge literary achievement was presented in print only by two volumes of homilies and meditations published (in Syriac) by A. Mingana in 1905 and by Dom R. H. Connolly's edition in translation of

a few liturgical homilies (Cambridge 1909). In Paris P. Gignoux is now editing six more homilies for PO, and F. McLeod, SJ, at Rome Oriental Institute, is editing five more, as well as writing a study of Narsai's soteriology. Several homilies have been published in French in L'Orient Syrian by P. Gignoux and P. Cruger, with theological discussions in which T. Jansen of Leiden has also joined. Narsai's rule of the exegetical school at Nsisbis (N'siwin) where he migrated from Edessa in 457, has been published by A. Vooblus (The Statutes of the School of Nisibis, Stockholm, 1961)."

Speaking about the importance of the Aramaic tongue and the Syriac literature in this same article, Murray says, "Syriac the Aramaic dialect of Edessa (Urfa or Urhai) in northern Mesopotamia which became the Semitic lingua franca of Christians in the Middle East, stands beside Greek and Latin as the third major classical language by means of which our knowledge of early Christianity has been handed down. Further, the role of the Arabs in preserving and transmitting much of our patrimony to the medieval West was only made possible by the Syriac version through which Syrian Christians communicated the treasures of Greek culture to their conquerors). As the original liturgical language of both East and West Syrian rites, Syriac remains normative today (even if the vernacular is used in public) for Syrian Rite Christians from the Lebanon to Kerala. The Syriac versions of the Bible are indispensable witnesses for textual scholars to take into account, while the Syriac ascetical literature reveals that, though nothing seems to dislodge the notion that monasticism began in Egypt, a parallel and independent movement began rather earlier in the Syrian Churches.

Finally, we wish to express our appreciation and invoke God's blessing upon the following persons whose generosity made the publication of this book possible, namely, Messrs. David J. Lazar and Edward M. Yonan who presented to us the original manuscript which they purchased from Shimmun Gewargis d'beth Dabish, a Chaldean from the village of Telkepe, now living in Detroit, Michigan, and Mr. and Mrs. Adam Benjamin, and their Son, Dr. Samson A. Benjamin and family of the village of Mar-bheshau, Kurdistan, now living in Gary, Indiana, who paid for the publication of this work.

It is our earnest prayer that He who promised to be with His Holy Church to the end of time and made Mar Narsai an instrument of the Holy Spirit to reveal the truth, may through the study of this Holy book, cause all men to find the truth so eloquently proclaimed by the author; and thereby obtain salvation through Maran Eshoo M'Shikha "Who is God over all," and the Head of His Church, amen.

MAR ESHAI SHIMUN XXIII

Catholicos Patriarch of the East
Written in our Patriarchal Cell,
San Francisco, California, U.S.A.
This day of March 23, 1970.

The following is a narrative of Bar Khadbshaba who was a fellow student with Mar Narsai at the College of Urhai (Edessa) and also a professor at the University of N'siwin), which we are translating in verbatim from the Aramaic original, produced by Dr. A. Mingana, in the book of homily of Mar Narsai, which he edited and published in Mosul, Iraq, under the authority and at the expense of Dominican Mission in that City.

Since, we do not have the original text, we cannot vouch for the accuracy of this narrative for Dr. Mingana, then a priest of the Roman Catholic Chaldean Uniates, was during this period prejudiced against Church of the East, as we shall see later from his own introduction.

But as we shall also see from later writings (when he had left the Roman Church) that all the accusations which he has levelled against his mother Church, The Holy Apostolic and Catholic Church of the East, were said not from conviction but rather to ingratiate himself with his Latin masters.

We, therefore, have no reason to believe the Mingana would make any changes in the narrative itself, since this is of no special theological or historical significance, other than giving the history of the life and work of the author Mar Narsai; the history leading to the foundation of the university of N'siwin, or the historical events of the period most closely related to the narrative . . . "I shall now relate how this God-fearing assembly (Scholars and students) moved to the land of the Persians. The reason therefore, and who led them. The beatified Mar Aprim whom I mentioned before, when N'siwin fell to the Persians, moved to Urhai, where he passed the rest of his life, and where he founded the great school."

Mar Aprim's work was continued after his death by zealous students (scholars) and it steadily grew and prospered and students came to attend it from all regions.

Mar Narsai, Bar Sauma (who later became the metropolitan of N'siwin) and Maana (who also became bishop of Wardashear), having learnt of the fame of the school, and they themselves consumed with love for learning, all three of them, along with other students, went to Urhai.

At this time the principal and expounder of the college was Qeyaure, a man of great learning, God-fearing, and consumed with love for his profession. Thus, he held the position of expounder, teacher for both higher and lower grades, and also that of regular preacher in the Church, and though he

loved fasting, celibacy and ascetic life, yet at the same time he fulfilled all his duties with zeal and energy.

However, he always regretted the fact that the writings of the expounder (Theodore) had not yet been translated into Syriac. Hitherto he expounded from the commentaries of Mar Aprim,[23] which according to the accepted opinion had been handed down directly from Addai the Apostle, and who was also the founder of the School of Urhai. It is well known that he (Mar Addai) and his disciples came to Urhai and there they sowed their good seed.

Likewise, that which we call the tradition of the School, we do not refer to the exegesis of the expounder but rather of those sayings which had been handed down by word of mouth.

It was afterward that the beatified Mar Narsai included these in his homilies, when finally, the writings of Theodore were translated into Syriac, were also introduced into the college of Urhai, and thus that the man (Qeyaure) along with the whole brotherhood (professors and scholars) had their desire fulfilled. These holy men having sat for a long time at the feet of this beatified man and learnt from him the meaning of the Holy Scriptures and their traditions, now they also studied the writing of the exegete.

Thus, from the time of the death of this exegete (Qeyaure) of the School, all the brotherhood (faculty) voted that Mar Narsai should stand at the head of the assembly (faculty and students) and fulfill all its wants and necessities. And as Mar Narsai felt compelled, he told them that I cannot bear the full responsibility of the school as did our superior, for he was richly endowed in physical health, by the grace of the Holy Spirit, and the experience that comes from old age. But if you appoint me as a teacher for the lower and higher grades and exegete, I may possibly be able to do that.

Since, they accepted his wishes this beatified man administered the college for a period of twenty years, both in interpretations of the Scriptures and the traditions.

During this period Bar-Sauma was consecrated metropolitan for N'siwin, and Maana went to Persia, and there he was ordained a priest. But while the college had been going on in peace and order, now satan stirred up strife and confused them.

II. Mar Narsai having left Urhai came to N'siwin and there lived in the "monastery" of the Persians.[24] It was his intention to go right into Persia. When Bar-Sauma heard of this, he sent his archdeacon and ordered that he (Mar Narsai) should be brought into the city with great honour, where he was received by him, and they discussed various affairs. Bar-Sauma urged him to stay and establish his school in that city, and that he would help him in every way possible.

And while Narsai considered all the problems and difficulties in the way, Bar-Sauma assured him saying: O my brother, do not consider your forced departure from Urhai as a coincidence but rather as a dispensation of God.[25]

If you should consider the act similar to that which occured in Jerusalem you will not err. For there too resided the company of the apostles; there was the gift of the Holy Spirit, and great miracles and wonders were being performed. But because those among whom they resided were unworthy, their house was left desolate. The apostles went forth to the high ways and to the fences of paganism,[26] and there they could find both good and evil, they taught and baptized them, so that in a short period of time the Gospel of Jesus spread throughout the world.

The expulsion of your assembly (faculty and scholars) is reminiscent of this. And I believe your stay will be to the benefit of the whole Church. For there is no city in Persia that is fit to receive you (will suit your work) like this city.

It is a big city, and is located on the frontiers, and students from every where can attend it. And especially when they hear that you are the principal of the college, because heresy now clearly surrounds Beth Nahreen (Mesopotamia). You will be to us as a protector and a valiant worker, and God willing, between you and me we may be able to drive out the evil from amongst us.

It is said that two are better than one, and they will be amply rewarded for their labour. For if some one becomes too strong, they can both rise against him.

With such discourse Bar-Sauma succeeded in persuading Mar Narsai to stay in N'siwin, and he also immediately ordered all the things that were necessary for the establishment of the college. Thus in a short period of time it made great progress so that not only the Persians[28] and the Assyrian Scholars who were close-by but also the majority of the faculty and students of the Urhai college joined it. This was indicative of God's will and the glory which was to be raised unto His name.

This fact constituted the beginning of the spread of centres of learning throughout the Persian Empire. *Urhai, was plunged into darkness and N'siwin shone forth.*[29]

And he, Mar Narsai, held the principleship of this university (N'siwin) for forty five (45) years. He also wrote homilies in metrical form more than three hundred chapters, along with other works.

Bar-Sauma also, wrote many expository anthems along with exegetical work. Both of them laboured according to God's will, and were finally called to their Lord. Here we are not concerned with the history of their lives but rather of their scholarship and doctrine.

III. After the death of Mar Narsai, Elisha Bar-Quzbaye, a great man and versed in both the spiritual and secular learning was elected. He was dean of the university for seven years and he is also the author of several books. He wrote several treatises against the accusations of the Magi, refutation of the various heresies, and the traditions of all the books of the Old Testament according to the Syriac (Aramaic) text.

And when this virtuous man also joined his forebears in peace, and at an very old age, then Mar Auraham his son in spirit who lived with and was especially trained by Mar Narsai succeeded him. It is said that his original name was also Narsai, but since his father brought and entrusted him to this virtuous man he changed his name and called him Auraham.

It is also said that the original name of Yaukhanan d'beth Rabban was Auraham, but when he came to the university they called him Yaukhanan, so that he may not be called by the name of his superior. For both of these had drunk (i.e. learned) from the same source of wisdom and knowledge.

In addition to all this, he administered the university and the brotherhood (faculty) with ability and fear of God. He also laboured ceaselessly in the improvement of the university. Indeed, it would be true, to say that all the great administrative improvements made during this period can be attributed to this holy man personally.

Yaukhanan, also wrote commentaries and the traditions of the books (Bible), and treatises against the Jews and the repudiation of their customs.

He also wrote the hundred chapters, part of these dealing with Khosro's (Emperor of Persia) conquest of Najran, for he himself was at the time there on the affairs of the university, and also the part of Bautha (rogation) and the meaning of death, along with several other works.

After the death of Yaukhanan D'beth Rabban during a pestilence, this heavy burden fell on Mar Auraham who combined leadership and ability with constant prayers and mighty vigils. He was the dean of the university for sixty (60) years, he expounded, lead the choir and explained complicated questions. He also wrote a commentary on the prophets, Bar Seara and Eshau Barnon, Wadshute.

As to his ceaseless labours in the administration of the university, the additions which he made to its buildings, and countless other improvements, it is not necessary to record here, for these acts of his are known to all and they are brilliant more than the rays of the sun. For all those who studied under him shone forth with his learning, and like Auraham the head of the fathers, he also became father to many peoples, and gave birth to countless spiritual sons. He, therefore, obtained an excellent name in both the Roman (Byzantine) and Persian kingdoms.

IV. And when this holy man and blessed father was also gathered into the granary of heavenly life, just as grain is gathered to its heap, Eshauyow Arzunaya undertook this responsibility, and conducted it with great vigour for two years when he got wearied of it and was made bishop of Arzon. Later he was elected Patriarch.

Then Mar Auraham of N'siwin, a great and learned man, a zealous and industrious teacher of the fear of God, a toiler and diligent man, accepted the chair of expositor (principalship) and having used this spiritual talent and carried this yoke for the period of one year, he also departed to join his spiritual fathers.

V. The place of the former was then taken by Mar Khnana Khdayawaya who was endowed with all good qualities such as, humility, learning, and all that was required of one holding the position of an expounder. Should we say that he was destined for this position we would not be mistaken, and this is confirmed by the very facts of the case.

For he was tested and tempted beyond measure. While he was emptying his quiver on the followers of Satan, Satan also engineered against him endless squabbles, strife, contention, tumult, quarrels and division. But the hidden dispensation prevented the burning arrows of Satan from molesting him. His feet were established on the rock of faith, and his shoulder bent to divine work, labouring ceaselessly in the spiritual arena according to God's will.

He was busy day and night applying his mind to the reading and expounding of books, and bringing every body towards the same work in the likeness of the beatified Paul.

Because of his great love for this enterprise, the radiance of his words and the limitless treasure of his soul, he felt it insufficient to expound to us only by word of mouth, but rather to put in writing his thoughts and profession of faith on all the sayings, phrases and aphorism which are contained in the Old Testament, and likewise in the New Testament.

He also has written several commentaries and expositions.

We, all pray, that God may lengthen his life like that of the virtuous Khezaqya. For in the likeness of the great treasury of the kingdom, his soul is similarly rich in the knowledge of literature. And like the table of a king that is decorated with all sorts of provisions, in like manner he also has set before us the spiritual table packed with all dainties of literature, and is crammed with full explanation of the Holy writ, and salted with beautiful philosophical terms. He who eats from this, needs no other nourishment. But in the likeness of a scribe (Gen. learned in the law) who has been converted into the kingdom of heaven, and is said about him that he produces from his treasures, new and old, and sustains the hungry souls, in like manner he (Khananya

(Khdayawaya) some times from the Old Testament, and some times from New Testament, and some times from the work of ancient writers feeds us.

VI. And during the two years that the university remained closed as ordered by King Khosro, who was preparing for a campaign against the Romans (Byzantine) a large number of the students went to other cities where Mar Awa had established new centres of learning, and who was personally at this time well liked by the king.

And when the university was finally opened, many of them who had gone to other cities returned, but many of them didn't, for there also they were being taught according to the writings of the exegete (Theodore) just as it was at our university of N'siwin.

And those professors who had gone there did not return again in order to help us with teaching and expounding, these were men like Eshaya, Rameshoo, and as the result Wardashir, Karkha of Leadan, Kashkar and Ardashear shone forth, and these two universities also followed the same path of learning and good works while guiding the spiritual ship of the Church fearlessly through storms.

VII But when the faculty decided to elect another principal in place of Yosip, king Khosro would not permit it. For he (Yosip) was formerly his personal physician, when he returned from his campaign against the Romans. But when he saw that all the faculty were of one accord in this decision, was somewhat afraid, and he permitted though reluctantly that the faculty elect some one else in his place.

But later on the king changed his mind again, and returned to his old tactics for the simple reason that Yosip continued to be his physician. He made it clear in his speech that if he (Yosip) was to be dismissed, he would again impede the work of the university of N'siwin. Yosip himself was the cause of all this because he hated this our divine assembly (university), and he persuaded the king that both the faculty and the students wanted to conspire against him.

May be this also was an act of God, for the opinions of Mar Khnana were not greatly favoured at the university, and this went back even to the time when he was still a student, and all this took place because of the briars and tangles i.e. sedition which Satan had sown even in this our assembly as is habitual to him.

VIII. And finally Paul, bishop of the City (N'siwin) accompanied by a large number of priests and deacons presented their case to the king. Thus the gate of mercy was opened unto him, and his appeal was accepted by the king.

He made clear to the king the craftiness of Yosip against the Emperor and the Church of God alike. Then the king permitted the opening of the university and the appointment of another principal.

Thus they elected Malpana (professor) Eshai, but Paul and others would not accept him, so they elected Khazqiell, a friend of the king and the pupil of Mar Awa. He had accompanied the king during the last conflict between the Persians and the Romans.

May God grant to all of them strength and power to administer their flock (diocese) through peace and tranquility and that they may sustain with the life-giving doctrine the rational sheep which have been entrusted unto them.

INTRODUCTION

While I was myself contemplating the enterprise and the prelates also urged me that I write an introduction on the homilies of Narsai in Latin, I could not restrain myself but profit from the Latin introduction which I wrote containing new observations in which I have manifested the excellence of our learned doctor and superb writer for the benefit of our Aramaic students who are versed in the European language. And that which I profited is divided under six headings; the first of which concerns his life. The second, on his writings. The third, on the sincerity and the elegance of his words. The fourth, on the source of his philosophy and his commentary on the Bible. The fifth, on the source of his theology. And the sixth, on the various copies of his writings and the purpose of the publication of this book.

A. CONCERNING HIS LIFE

Narsai was born in Maalta[30] in the first part of the fifth century, while a young boy he went to Urhai so that in the school of the Persians[31] located in this city he may receive his church training and immerse in learning. At this time they were debating there (in Urhai) on the theological meaning of the Bible, and also on the Greek language which at the time had come to be considered as the foundation to theological terms.

And this famous college which is the subject of our discussion according to the previous opinion of famous writers of the period, was founded by Mar Aprim and other great teachers who fled from N'siwin in the year 363 when Yulyanos the king of the Romans lost it to Shawor (Shapor) king of Persia.

Should we accept this theory, then we must place the date of the foundation of this famous centre of learning in the year 363 or 364. And Narsai stayed in this college first as a student and then as a Professor for the period of twenty years.

But Byzantine mother of all errors that spread in the East, and which had started some years before to breathe the poisonous acid of its heresies throughout the Syrian (Assyrian) nation, caused division between professors and students of this college, so that they could not avoid being smeared by

religions (theological) controversies which were already raging among other schools.

And the reason for this division was that all the professors would not follow the doctrine of two Qnume of Hewai, Bishop of that city, and those who did not follow according to Shimun D'beth Arsham, the learned man from Persia, were Papa D'beth Lapat from the district of Beth Huzaye, an exile from the district of Beth Garmai, and his brother Addai and Bar-Khathbshaba Qardwaya, from Kurdistan,[32] who later became the Abbot of the monastery of Ain Qinne, Benyamin D'beth Aramaya (Aramian district) who administered the monastery of Daqrita (village) where there was a school under the administration of the monastery, along with several others whose names are not known.

It is also right that I should list from the source of the same doctor (historian) already mentioned the names of those (professors) who followed Hewai in the school of the Persians, and these are: Aqaq the Aramain, Bar-Sauma, servant of Mari Qardwaya, Maana D'beth Ardashear, Asbute and Ninwaya (from Ninevah), Yaukhanan D'beth Garmai, Meekha, Pole Bar Qaqi, Auraham Madaya (the Mede) and Mar Narsai.

As you will see O excellent reader that the good seed of the Assyrian people was moulded and shrouded by two Greeks the sons of accursed wolves, namely, Nestorious[33] and Eutechese who fought hard against truth and disturbed the faith by the turpidity of their oblique minds. Our Narsai as is well known followed the confused reasoning of the unity of will, the error of Nestorious, also taught by Yehiwa. And after the death of his master (year 467) he associated himself with Bar-Sauma and they both went to N'siwin where Narsai founded the famous university whose fame spread and re-sounded practically in the whole universe. And this university became the great center (meeting place) of the knowledge and learning of Eastern Syrians (Assyrians).

Bands of students followed one another from the corners of the Aramaic world.[34] And the sole author of the first rules of the university was Bar-Sauma himself who was also consecrated bishop for that city.

But these also like other writings of our forefathers were lost in the upheavals of history. But those (rules) which were published by the professor Gnidia in Rome (in the year 1890) they are not of Bar-Sauma but of Hushaa or Elisha his successor.

Narsai administered this university which he founded for the period of fifty years heaping success upon success until his renown had reached even to Africa and Italy. But after a long period of time a split occured between Narsai and Bar-Sauma. What was the reason for this split? Let us then hear what Narsai says in his book titled Maghdla (Tower). Every Friday, Bar-Sauma used to visit Narsai, and so happened that Mame, wife of Bar-Sauma,

passed before Narsai's residence and saw that a great assembly was meeting in his house. She became jealous and in her craftiness she sowed dissension between him and Bar-Sauma. And he (Mari) also says, the wife of the Patriarch, Sheela, persisted with her husband that he also should collect wealth and riches and thus go against justice; just as also Mame had done in the case of Bar-Sauma. But Bar-Sauma became remorseful, and his soul assailed him when he read two homilies written by Narsai on the cunningness and impudence of women, titled, "Eve Our Mother," and "Poor Is Our Generation," and he, therefore, reinstated and honoured him the rest of his life. Thus, our learned man died at a very old age in the city of N'siwin (in the year 497). There is, however, some disagreement between writers as to the exact date of his death.

But I, in my desire to disassociate myself wish to say that his (Narsai's) return from Urhai occured after the death of his superior, that is (in the year 467) and not (489) as asserted by Bar-Eeoraya who has set the year of expulsion of the faculty and the students with the year of the destruction of the college.

For if we consider the fifty years which Narsai spend in N'siwin with the year 467, his death must have occured without doubt in the year 497 and not in the year 496 as some writers have asserted but without proof.

Narsai was buried in a church built in his name, and he carried with him the greatest name among the saints of the Nestorians *and the foremost among the enemies of the Sewaryane (Monophysites) for he never ceased from denouncing them all the days of his life, while cutting them to shreds and putting them to shame by the subtlety of his mind, the length of his arm (i.e. his far reaching mind) and with the power of his unassailable facts.*

All these are quotations from Mari and Bar-Eeoraya (Hebreus). And I think it is advantageous here if I quote some phrases from Bar Khadbshaba the Arab who says: "After the death of Patriarch Sheela, there was a division in the election of the Patriarch, some voted for Elisha and some for Narsai. . . And our Narsai administered the university of N'siwin for forty-five years, and he died in the year five hundred and two. Elisha[35] Bar-Quzbaye administered (was principal) the university for seven years, and died in the year five hundred and nine; Auraham Bar Rabban[36] administered the university for sixty years, and died in the year five hundred and sixty-nine. Eshauyow Arzunaya administered the university for two years. He resigned, and was consecrated bishop to the See of Arzon in the year five hundred and seventy-one. Auraham of N'siwin[37] administered the university for one year, and died in the year five hundred and seventy-two. The same year Khnana Khdayawaya was appointed administrator of the university."

And should we desire to investigate the life and labours of our doctor, we shall see that he possessed chastity and purity of heart which we cannot place

nder keys of silence or cover it up by forgetfulness (over look it). And this is vident from the tone (character) of his homilies, and from the altercation hich he had with Bar Sauma on account of his wife. And if he once in a hile crossed the boundary of humility and messianic wisdom this should not e taken on account of a bitter heart or a weak intellect but rather from the implicity of his mind and the goodness of his nature.

It is appropriate that I should here mention briefly some of the early arratives that spoke concerning Narsai (Mari, the book of Maghdla, p. 44). He says, "Theodolos the disciple of Mar Deodoros met Mar Narsai while he was still in Urhai. He blessed him and called him *"tongue of the East"* and *"future of Christianity"*. . Narsai, accused and rebuked Cyril by indignant nd eloquent speeches. And on this account Qiyore, the bishop of the city long with Seware and Yacob Dasrukh were furious and conspired to burn Narsai's Cell and burn him in it. But various persons informed him of this evil lot, and Narsai, therefore, left the city and took refuge in one of the djoining islands where he wrote his homily *"Lord let thine eyes be upon the aith"* and *"Christ who appeased us by His coming."*

This last story does not seem to me to be true.[38] Because as I stated efore honoured reader, Narsai left Urhai in the year 467, and Qiyore was onsecrated bishop in the year 471. Thus a space of fourteen years separates he two since they were both in Urhai. In addition to this Seware did not ome to the East or to Urhai until the year five hundred and twelve. The istory of this period was yet full of endless of difficulties. A good example is Maana already mentioned who was without a shadow of doubt a student at Urhai until the year 467, but his name is mentioned among the list of Patriarchs in the year 420. In order to solve all these problems we are in need of various writings of our fathers which up to now are hidden in libraries or have been lost in the process of time.

CONCERNING HIS WRITINGS

I. Narsai wrote on the Bible,[39] on theology, on the liturgy, and on discipline.

Mar Audishau of Suwa in his most valuable versical list mentions one after another all the ecclesiastical books written by our forefathers of Holy memory.

Narsai, the harp of the spirit, wrote on the traditions of Genesis (namely, commentary on the book of the Genesis), on the Exodus, Leviticus, Numbers, Joshua, Judges, Ecclesiastes, Isaiah, and, also that of the twelve,[40] Jeremiah, Ezekiel, and the prophecy of Daniel, but all these were lost during upheavals of the centuries. Woe! for these calamities which cause sighs and tears to flow from all the eyes of those that love learning. But from the few which have been spared to our days, we can say for certain that his

commentary is based on the interpretation which the theologians call literal and the Aramaic writers practical, viz, that which is based directly on the words of the Holy Scripture, while analyzing them on the basis of their origin and grammatical construction. And, Narsai, after first commenting on this basis then he would go into the spiritual interpretation, namely, not that which we reason from ordinary words, according to the interpretation already mentioned but rather from supernatural subjects that are brought into discussion. A good example of both of these commentaries is the history of our father Isaac. After explaining by literal simple interpretation all the historical facts as recorded in the book of the Genesis, he explains later more clearly showing its affinity to the facts as contained in the New Testament, and to Our Lord Jesus Christ who was exemplified in Isaac.

II. His Theology. The Nestorian theology of Narsai is clearly discernable from a few homilies that have been spared from the three hundred and sixty[41] of this eminent doctor and skillful writer, and some of them contain defamatory[42] words against Cyril Patriarch of Alexandria. He calls him fool, ignorant, Egyptian, dumb dog and legion. He, moreover, accepts and confirms the erroneous doctrine of the Nestorians who assert that God the Word did not unite in essence but by indwelling. He moreover professes with them foolishly in two Qnume (hypostasis) and two natures in one person. And he also says, "The natures are distinct in their hypostasis without confusion; in one will, one person, of one Sonship."

Therefore, Our Lord has two natures and two hypostasis, in one united divine and human person. Thus professes the Orthodox Church, and thus taught the renowned doctors of the Church, Mar Deodoros, Mar Theodoros, and Mar Nestorious." And he again says: "In one Lord Jesus Christ Son of God, One person in two natures." In addition to these he has also added several other errors opposed to the faith (according to Ephesus) which are to be seen throughout his writings.

III. The Liturgy and Discipline. Audishau of Suwa, speaking about Mar Narsai says: "He wrote an exposition on Sacraments, and a treatise on baptism. He wrote, moreover, consolation, antiphonae, hymns, litanies, homilies, and a treatise on an evil life. Of these works also none has come down to our days. Inspite of the fact I cannot but speak briefly on each of them.

On the Sacrament of Qurbana (Holy Communion or Mass). Few in the English order of Christianity, and yet fewer in our Church of the East were those ordinary priests who were permitted to celebrate the Qurbana which only the bishops and the Patriarch could do. As in the case of Yacob Dasrugh, Bar Sauma, Shimun D'beth Arsham, Akhsnaya, Patros of Qalumqa, and other metropolitans. This indicates to what high degree of honour Narsai had attained in the Church of the East.

Commentary on the Sacraments: The term sacraments in this context can be taken with multiple meaning, such as all the seven sacraments of the Church or only the Qurbana itself which is composed of two elements, that is, bread and wine. Baptism: It is not easy to know whether Narsai wrote the liturgy of baptism or only a simple commentary on this sacrament of the second birth. This last theory appears to me acceptable. But at the same time I personally am of the theory that these do not constitute two separate books but rather two lengthy homilies of Narsai, the first of which is "By the Mysteries of the Church," in which he expounds in their sequence all the prayers of the liturgy of the Apostles, namely, Addai and Mari.

Consolations: These consolations are without doubt homilies to console the relatives and parents on the death of their beloved ones, similar to those that we have to this day in the liturgy of the burial of the dead, such as: "O Parents why do you weep for childhood?" His other homilies need no explanation, their very title is indicative of their contents.

ON THE CLARITY AND THE ELEGANCE OF HIS STYLE

On this issue one is at a loss to find the appellations to honour this man of profound acumen who has amazed the whole world by his eloquence, power of reasoning, and renown. Only the titles given to him by the doctors that came after him can render him this praise and honour, though even these fall short in attributing such praise to the sweetness and perception with which all his homilies are tempered.

They called him "The harp of the Spirit" and "The Tongue of the East." Behold! the minuteness and the depth of his mind, the overflow of his abundant wisdom, the beauty of his discourse, the flaming warmth of his mind, and the astounding learning of his words and phrases, have always and incessantly left the reader and hearer in a perplexity of mind.

Should we, then dare to compare him in the field of composition and the elegance of his words with those of the prophet of the Assyrians, Aprim the Great, we do not know to which of them to give ascendancy!

In one thing the great doctor takes precedance over Narsai, and that is the simplicity, the ceaseless flow, and intimacy of his conversation. But Narsai has some times a style which is purer, and of far greater elegance. But in the simplicity of composition and colourfulness he is lesser than Aprim. But again in the homilies of Narsai there are certain attributes that make him unique among all the doctors of the Church, namely, every metrical or verse is repeated in the next verse, thus: "And the Lord gave them rest in the haven of His manifestations. In His manifestations found peace all the created who were tortured by sin. . . He sealed it with the blood of His Qnuma so that His promises may not be broken. By the promise of the Kingdom of heaven, He bound the course of the rationals."

And another characteristic of Narsai is the use of contrary words in order to draw the attention of the readers, so that he may well comprehend their meaning. As for example: "It was being eaten and was not being eaten. He limited him while he did not limit him. He did this while he did not do it." Finally, Narsai was very fond of repeating the same term in metrical form. And the purpose of this was to add to the perception and sweetness of the verse.

For example: "In the likeness of man Thou bewilderest man, and without man Thou do not enter in to a conflict with man.

Great honour was paid by our Eastern Church to the writings of Narsai, worthy of remembrance. The majority of Dahpakhatha of Khudra[43] are taken therefrom, and the Qalyathii are the product of the pen of this same learned writer. So are all the Shubakhae of the majority and giyore.

His rhythmical homilies are for the most part based on the metrical of twelve syllables or rhythmical beats which is called Second Reading or Narsaisical Reading. And some of them (homilies) by fourth reading which is called Aprimaytha (namely, of the style of Mar Aprim).

It has also been said that he (Narsai) was very fond of six syllable meter, but to this day have not seen any of his writing in this form.

I cannot, however, conclude this paragraph without dealing briefly with another form which he used called Sughetha (Canticle) and which is a song to be sung by two persons, and is composed alphabetically and every letter containing two verses. And every one of these two persons will sing only one verse. And every canticle is composed of forty-four verses. And every one of these canticles is proceded by an appropriate introduction which summarizes the object of the canticle.

The question is, do all these canticles belong to Narsai? For this see the Latin introduction. All these homilies and canticles were, however, sung in the Church, and this was done during feasts and all Church services for which these were composed. They were sung like the homilies appointed for bautha, or the days of bautha. And the homilies appointed for the bautha of the ten virgins on the same Sunday, etc. And should thou desire O investigator to know the full number of the homilies under discussion, see the first introduction.

ON THE SOURCE OF HIS PHILOSOPHY AND HIS COMMENTARIES ON THE SACRED BOOKS (BIBLE)

The source of his philosophy without doubt is Aristotilian. This is confirmed by both external and internal evidences.

A. Mar Audishau in his versical list mentions that Yehewa Qumee and Mapruba translated the writings of Aristotle from Greek into Syriac for the benefit of the Persian Schools.

From this fact we can conclude that the Stagirite philosophy came to these schools at this time and which was necessitated by the translation of Theodore and other Greek writers from Greek into Syriac.

B. You should know O investigator, that in our East, no other philosophy was introduced except that of Aristotle and Plato. If we can, therefore, prove that the philosophy of our doctor is not Platonic, we must then of necessity attribute it to Aristotle. Since this is so, I state, that such Assyrian doctors as Yacob Parhad, the wise Persian, under the influence of the reflective Platonic theory concerning the separation of the living and the rational soul they maintained "that the Holy Spirit wore our humanity at the time of His (Christ's) baptism, that man departs to God having committed a mortal sin, but the living soul tarries is his body."

Any one who reads the Narsai's homilies (The Beginning of Wisdom) will see clearly that he is far removed from these opinions.

C. Likewise, our Narsai, in many instances rejects the theory of the existence of the soul before the body. He sings thus: "The Divine first made the body in his creation of man, and then He created the soul and placed it there in."

D. And again, in the same homily, Narsai rejects the theories of three souls of the philosopher of Athens.

E. And finally in the homily (The Temporary World) in which he speaks on the duties of the angels. Narsai, says, that every angel has a star which is entrusted to his administration by the Creator or the personal attribute in the universe diminished of old. This is an Aristotilian theory concerning the eternally existing advocates between God and Man.

Now, that I have stated the source of the philosophy of our doctor, I shall speak on the source of his commentaries while answering the question, namely, what version of the Holy Scriptures did he use? According to indisputable facts Narsai used only the Syriac text known as P'Shitta. This statment I can prove from the following facts.

1. Any one who reads the homily (The Sorrow of Mind) in which the doctor enumerates the years that passed from the foundation of the universe until Abraham, can clearly see that he used no other version except the P'Shetta text. The fact is that the Aramaic (Assyrian) authors were divided on this issue.

Gewargis, the bishop of the Arabs, in eighth century, counted from Adam until the year of the Greeks 4,901 years. Eliya of Suwa and Yacob Parhad counted 3,468 years. And Yacob of Urhai counted to the time of Selucas 5,149 years.

But our Narsai who made use of no other source other than P'Shetta says: "In this manner He showed himself for twenty centuries, and in the

tenth He decreed desolation and destroyed all. From Nuhk He became conciliatory toward man, and, again, He counted ten centuries until Auraham. In Auraham he limited twenty generations of the nature of man."

1. P'Shetta, as is well known counts two thousand and twenty years until the time of Auraham. Narsai subtracted the extra twenty years, for his purpose was not to give the exact number but only to give the years according to the centuries. As for example when he says: "And on the tenth He decreed desolation and destroyed all (being)."

2. If we, therefore, compare the quotations which Narsai takes from the Bible according to the P'Shetta text, we shall see that they conform with the Divine Scriptures in all its forms. They are indeed as if cast in the same mold.

P'Shetta[44]	Narsai
Ten Pieces (parts)	Ten Pieces (parts)
I saw four beasts coming out of the sea (Daniel 7:3)	I saw four beasts coming out of sea
While dissimiliar one from the other	While dissimilar one from the ot
Two olives from the right and from the left (Zech. 4:3)	Two olives from the right and fr the left
A heifer three years old, a three -year old ram, a three-year old goat, a pigion, and a young dove (Genesis 15:9)	A heifer, three years old, and three year-old ram, and a thr year old she goat and a pigeon
For you (Matt. 25:6)	For you

The various Scriptural conjunctions added by Narsai to these quotations are necessitated by the twelve syllabic metre. We should not, therefore, be offended by the use thereof.

ON THE SOURCE OF HIS THEOLOGY

1. Audishau of Suwa again says in his metrical[45] list that Yehewa Qumi, and Wapruba translated from Greek into Syriac the writings of the expounder, namely, Theodore of Mopsuestia.

2. Also, Bar Eeoraya, says in his ecclesiastical history (Vol. 11, 81, 55) that during the period that Narsai and Aqaq were in Urhai, Maana was busy translating the writings of Theodore from Greek into Syriac.

3. Yacob Dasrugh in one of his letters or epistles recently published by Qashisha Martinos, says, that at the time of his boyhood, (viz. about the year 470) he himself was reading the writings of Deodore which were being translated by the scholars of the Persian schools.

From these three witnesses we are able to learn the Nestorian[46] source of the theology of our doctor, and the fact the writings of Theodore and Deodore were introduced during this period. And the great honour which was paid to these writings at the said college. From these facts you should know O reader how this fatally poisonous product of their minds entered and spread through the East.

In the first chapter we spoke on the scholars of the Persian Schools, and should I add to their number Yasidad, Mari the Persian, Maran of Alitha, Izalya from the monastery of Dakhpar Mari, our account does not even estimate half the number of the doctors of that college. We also heard that professors and students alike were twice expelled from that school. The first expulsion took place in the year 457, vis. after the death of Yehewa. And the second expulsion which completed the destruction of the college in the year 489. And this took place as the result of perfidy of Akhsnaya[47] who was assisted by Qiyore the bishop of the city (Urhai). And as these beautiful shoots (met. young scholars) were scattered as the result of the destruction of their college, they became enraged against the Catholics. And since they could not avenge themselves in any other way than the propagation of their erroneous doctrine which had been the cause of their expulsion, as they returned to their homes they were considered by the children of the household (members of the Church) and strangers alike as martyrs crowned with the crown of shame and humility for the love of Christ.

And because of this fact they quickly ascended to the height of the degrees of the Church. And thus they started fattening the animate flock of Christ with the bitter fruit of their heresy and to give them to drink the bitter water of their error.

Bar-Sauma became bishop of N'siwin, and Maana was at first consecrated Metropolitan for Persia and later Catholicos Patriarch of Babylon. Mikha was consecrated bishop for Lashom of D'beth-Garmai, and Aqaq Patriarch of Selucia-Cteisiphon. Mari was consecrated bishop for Beth Ardashier, and Pole Bar-Qaqi was raised to the rank of metropolitan for Leadan D'beth Huzaye, Yaukhannan to the bishopric of Beth-Suree, a city in Beth-Garmai, and Auraham was consecrated bishop to the Medes. All these became bishops, metropolitans or patriarchs..

And some of the other above mentioned students became priests or famous writers such as Yazidad or priests, doctors, and administrators of universities and colleges such as our Narsai.

And for the perpetuation of this evil,[48] the Creator charmed Peroz king of the Persians to give help and succour to the Nestorians with all his might and thus they started to strike root or spread in our land.

And this especially resulted from the endless disturbances of Bar-Sauma. In addition to all this the king realized that if he were to split the Easterns from Westerns in matters of faith, they wouldn't also fall under their political influence. He reasoned that he would not have to fear again, as he did in the past, that the Persian Christians[49] may join in the time of war in the ranks of raiding parties of the Romans and turn their arms agains the Persians in order to help their Christian brothers. In addition to this, if we should count those killed by the sword (massacre),[50] which was set in motion by Bar-Sauma who like a vicious eagle shed the blood of Catholics who would not follow him, in all the various districts and dioceses, we shall not then be surprised that Nestorianism was able to hold sway in our lands in such a short period of time. Bar-Eebraya[51] also says that the number of slain rose to nearly seven thousand and seven hundred persons, and the majority of these were priests, monastics and bishops. And it is true to say that some thirty years after the expulsion of the students, and the destruction of the school of the Persians (Urhai) Catholicism was totally wiped out of these lands.

Then, Zion our village was trampled, and every man said to his fellow lay open, lay open, even the foundation of the daughter of Babylon the plunderer.

And we can declare thee Oh, Jerusalem, let my right hand forget me, and my tongue may cleave to my gums, if I do not remember thee O daughter of my people.

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1. Decline and Fall of the Roman Empire, Vol. One. Ch. XXViii, ps. 1002-27 Pub. Modern Library. Note: Except where otherwise stated the quotations are from the same publications.

2. Gibbon, Vol. 1, Ch. XXXii, ps. 1173-4.

3. Gibbon, Vol. 1, Ch. XXXii, p. 1171.

2. Gibbon, Vol. 1, Ch. xxxii, ps. 1173-5

3. Encyclopaedia Britannica, Vol. 5, p. 666, Ed. 1958.

4. Commentary of Theodore of Mopsuestia on the Nicene Creed, by A Mingana, Vol. V, p. 3, Pub. by W. Heffer and Sons, Cambridge, England.

5. Gibbon, Vol. 1, Ch. xxii, p. 793

6. Nestorian Missionary Enterprise (A Church On Fire), ps. 17-25, by Joh Stuart, Pub. T & T. Clark, Edinburgh. These events have been fully record in the "History (Narrative) of Martyrs" in Aramaic. A fifth century co written on parchment is in the British Museum, London.

'. The following are some of the curses referred to by Mar Narsai as having been passed by these Western Council against the three doctors as quoted by Mingana in his book "Commentary of Theodore of Mopsuestia On Nicene Creed" already referred to. These have been translated from the Greek and Latin originally by the Rev. Qashisha, Fr. C. H. Klutz, priest of the parish of Mar Aprim, Church of the East, Seattle, Washington.

. . . These are the treasures of impiety of Theodore, the foul (criminal) creed of Theodore. . . and after the blasphemy of Theodore of Mopsuestia and his impious creed were. . . and after acclamations (readings) probably readings before the synod of bishops, the Holy Synod declared: "The multitude of blasphemies, which have been read, which Theodore of Mopsuestia vomited (soued) out against our Great God and Saviour Jesus Christ, have even more endangered (condemned) his soul, therefore, they justify our condemnation. . . His (Theodore's) gross error concerning the Sunday dispensation (the day of worship from Saturday to Sunday) and his separation from the Catholic faith, as if bereft of his senses by which he evily deceived the one time Bishop of the city of Constantinople, Nestorious, as well as himself.

The question was already raised against the Catholic faith among some of the Syrians and especially in Cilicia by Theodore of Mopsuestia, and one time bishop of the city.

Note: It is interesting to note that one of the main reasons for condemnation of St. Theodore for his advocacy of Sunday instead of Saturday which since has been universally observed by all Christians including the adherents of these councils, thus, in actual fact placing themselves under their own anathemas!

However, having listed the curses of the adherents of these councils, we shall now also quote their esteem for these three fathers of the universal Church, prior to these politically motivated councils and which are quoted from the same source:. .. "Within his own sphere he (Theodore) was a shining example of a man; in the Church he excelled as a great disciple (student, hearer) and leader (commander), in doctrinal matters he was greatly admired and his speech (oratory or preaching) he has a golden tongue. . . . For forty five years he, the blessed Theodorus, shone like a brilliant star in his doctrine, and *while he fought against every heresy, he did not deviate from Orthodoxy in the slightest*. . . This is the one! it is he (Theodore) who was the most beloved disciple of the great Flavious of Antioch, the Holy Pontiff (Pope) of the Church of God and the fellow student of the Blessed Bishop John of Constantinople (St. John Chrysostom) whose memory you have kept alive making for the Empire the greatest glory of your piety."

The encyclopaedia Britannica writing about Theodore says. . . . "As such he was held in great respect, and took part in several synods, *with reputation*

for orthodoxy that was never questioned. Speaking about his scholarship it says: . . . "Characteristics such as these bring Theodore, of all patristic writers, nearest to the modern spirit (Encyclopaedia Britannica, Ed. 1958, Vol. 22, p. 58).

8. Published by Mar Temotheus Memorial Printing and Publishing House, Ltd., Ernakulam, Kerala, India.

9. The following account appeared in an article in "Time" magazine of January 19, 1970, under the title "Error Over Forty." This is what it says: "Few Vatican announcements in recent years—apart from Pope Paul's birth control encyclical—have caused such a world-wide stir as the abrupt down-grading of more than 200 saints in 1969. Among the popular figures dropped from the universal liturgical calender were St. Christopher, St. Nicholas (the original Santa Claus), and England's Patron St. George. Now English Roman Catholics are about to recapture some of their lost ground: Pope Paul VI is planning to canonize 40 Roman Catholic martyrs who were condemned to agonizing deaths by the order of the Anglican rulers in the sixteenth and seventeenth centuries. The canonization plans have raised fears that the cause of ecumenism in Britain may be sacrificed at the stake.

"The forty were chosen from among the 365 who were executed between the reign of Henry VIII and the rule of Cromwell, under the act of supremacy of 1534. . . The two leading religious leaders of Britain, the Catholics' John Cardinal Heenan of Westminster and the Anglicans' Archbishop Ramsey of Canterbury, are deeply opposed on the issue of canonization. Cardinal Heenan sees it as a badly needed restorative 'to recall the Catholic Church in Britain to a sense of discipline and allegiance to the Pope.' Archbishop Ramsey is worried that it will rekindle religious antagonism. 'I am increasingly convinced that the canonization would be harmful to the ecumenical cause in England and that it would encourage the emotions which militate against it,' he said. He finds a 'siege mentality' among the Roman Catholics that 'Is bound up psychologically with a kind of martyrdom complex deeply rooted in history. . . Oxford's A. L. Rowse, a leading Elizabethan scholar and 'nonsectarian rationalist,' put forward historical arguments against canonization. 'The fact is,' he said, 'that by its bull of 1570, the papacy declared war on Elizabeth I not only by excommunicating her but deposing her, enjoining upon Catholics the duty of opposing her by every means."

Thus, history is once again repeating itself. It is clear that neither side is concerned with the main issue, namely, whether these men and women died for their loyalty to their convictions, or whether they were mere political tools!

The Pope, according to this account, is primarily interested in maintaining the morale of the English Roman Catholics, and the Archbishop of

Canterbury on the political reprecussion that this act may have to the throne of Elizabeth II.

Alas! the legacy of Ephesus is still with us. When will the leaders of the Christian Church "Give unto Caesar what is Caesar's, and to God what is God." (Matthew 22:21.)

10. According to Manna it would appear that the famous Monophysite (Jacobite) writer Yacob Dasrugh (Sarugh), a contemporary of Mar Narsai, was nothing more than a counterfiet, who either stole Narsai's writings or changed them enough to disguise the identity. As we have already heard when Narsai and the students and faculty were expelled from Urhai Yacob and his associates seized Narsai's writings. In this case it may be assumed, that Yacob or those who came after him, credited some of Narsai's writing to Mar Aprim (St. Ephraem) despite the anachronism, so as to cover the trace more completely.

Margeh Peghyane, by Qashisha Yacob Augin Manna (Chaldean bishop of Wan) published by Dominican Press Mosul, Iraq, 1909, p. 209.

11. Though the Jacobite Church has ever since Ephesus been unable to extricate itself from the clutches of the Greek Byzantine Church yet it has continued to protest in agony against this unnatural union. Dinonasius Bar Sliwa (Salibi), the Jacobite Patriarch 1171 A.D. says thus:. . . "We do not hate the Greeks, but the schism which they brought into the midst and the division which they introduced into the Church," these he deplores. (1. A Treatise of Bar Salibi against the Melchites (Royalists). By A. Mingana, published by W. Heffer and Sons, Cambridge, England.

12. The Liturgical Homilies of Mar Narsai, p. 126. 2. ditto, 112-113 footnotes: With regard to the use of Karuzutha (Litany) in the Latin Church Robinson says, "It was not until the middle of ninth century that the mention of the Pope's name was made general in Gaul." 3. do int. Xli.

13. Edward Chiera, They Wrote on Clay, University of Chicago. Quoted with publisher's permission.

14. A Study of History, by Arnold Toynbe, pp. 261, 299.

15. Sermon preached by Mar Eshai Shimun XXIII, Published by the Patriarchal Press, San Francisco, California.

16. The making of Europe, p. 139, rights held by Christopher Dawson, Meridian Books, Cleveland and New York. Quoted with publisher's permission.

17. The act of the Greek and the Latins is tantamount to putting "New wine into old skins" (Matthew 9:17). With tragic consequences which have followed the deed.

18. The Church of the East text of "P'Shetta" means "simple and direct."

19. This confirms our contention that deliberate changes were made in the Scripture by the Greek translators and this led to the erroneous theology of Ephesus and Chalcedon.

20. The Four Gospels, by Charles Cutler Torry, published by Harper Brothers, New York, Preface to the Second Edition.

21. The making of Europe, p. 139, rights held by Christopher Dawson, Meridian Books, Cleveland and New York. Quoted with publisher's permission.

22. The history of Religions, Edited by David Gordon Lyon, and George Foot More, published by the MacMillan Co., New York, p. 266.

23. This is yet further proof that all the pre-ephesus fathers of the Apostolic and Catholic Church adhered to the same theological teaching as did S.S. Deadore, Theodore Mar Aprim, Chrysostom, and Nestorius. By some measure known only to the adherents of the Imperial Council of Ephesus, Aprim and Chrysostom have been canonized and the other three excommunicated.

24. Here the author refers to the closing of this famous college by the order of the unprincipled Byzantine Emperor, Zeno the Isaurian following the decrees of the equally unprincipled council of Ephesus.

25. This would indicate that he intended to go to Seleucia-Cteseiphon, capital and city of the Patriarchal See.

26. Said metaphorically, i.e. 'unsurmountable obstacles.'

27. It was situated on the Byzantine frontiers.

28. By the name "Persian" the author no doubt speaks of the Assyrian and Persian Christian scholars who lived under the Persian rule and by "Assyrians" he refers to those who lived independent in mountains of Kurdistan.

29. The Roman Empire (Byzantine) was filled with error, and the Persian Empire with the knowledge and the fear of God!

30. According to ancient copies of the Khudra, literally "cycle book" containing and governing the annual services of the Church of the East, Narsai was born in Ain Dulbe or Adlib, close to the present day Dohuk in the province of Mosul, Iraq.

31. The term Persian Church was at the time used synonymously with that of the Church of the East, namely, the church outside the Roman Empire.

32. Several of the Western historians, including Edward Gibbon, have somehow gotten the impression and perpetuated the error that the Assyrians fled to Kurdistan following the persecutions of Taimor and Jenghis (Chingiz Khan, i.e. 12th and 13th centuries. But the fact is that they had lived in

Kurdistan, which was a part of ancient Assyria, centuries before the Messianic era. Mar Addai the apostle preached in Kurdistan and so did his disciples. Tityan (Tatian) the "Assyrian" who preached in Rome during the second century was also from Kurdistan. Hence, we see many a saint and scholar in the history of the Church who were from Kurdistan.

33. Eutechese is a monophysite to whose doctrine both the Greeks and the Latins subscribed to at the Council of Ephesus and later rejected at the Council of Chalcedon. The Latin bishops during the fourth century at the council held in Rimini, Italy, had subscribed to Arianism, a heresy condemned at the Council of Nicea by the whole Church. This they did in order to ingratiate themselves with the Byzantine Emperors of the day who favoured that heresy. Similarly, they had both condemned monophysitism under the title of apolinarianism at the Council of Constantinople and they both subscribed to it at the Council of Ephesus because the same heresy was now supported by the Emperor Theodosius.

34. Here the author refers the whole of Asia where the Church of the East had expanded.

35. According to what he says of himself in his chronography, he was a pupil of Khnana Khdayawaya. He was consecrated bishop for Khalwan. We owe to this book some precious fragments in my personal possession and in the library of Siert, and it is from these that I have quoted.

According to Bar-Khadbshaba this professor is not the same as his namesake who was elevated to the Episcopate of N'siwin

36. He was nephew of Mar Narsai.

37. He is also known as Auraham Bar-Qardakhe (Smith).

38. We do not understand why should Mingana here have rejected the above mentioned narrative. In the first place, as we know from the history of the period, murder and pillage in the name of theology was very common during this period in the Byzantine Empire and especially in the capital itself. Patriarchs and bishops were exiled, murdered, poisoned or tramped to death in the council chamber itself. Further, Mingana himself professes that all of these dates are disputed, including that of Narsai's exile from Urhai, and we presume also that of Qiyore's coming to that city?

39. On the Bible. There are many commentaries of Narsai on the Holy Scripture.

40. Namely, the twelve prophets of the second order are: Hushah (Hosea), Yuil (Joel), Ammos (Amos), Oubadya (Obadiah), Meekha (Micha), Nakhum (Nahum), Khaukuq (Habbakuk), Spanya (Zephaniah), Khaggi (Haggai), Skharya (Zechariah), Yonan (Jonah), Malakhi (Malachi).

41. Mari says (P. 44) Narsai wrote three hundred and sixty-five homilies.

42. Indeed the curses which have been hurled against Patriarch Nestorious, Mar Narsai, and other fathers of the Holy Church by adherents of Ephesus, are much more sophisticated than those used by Narsai.

43. The above are hymnological terms that have no equivalent in the English, and, therefore, difficult of exact rendering. Dahpakhatha actually means "return to or repetitive." These are confessional repental hymns sung anti-phonally by two choirs during the Bautha Dinenwaye (Rogation of the Ninevites).

Qalyatha, are appointed psalms said with three haleluyas after each three verses. Shubakha, are candative praises, after theological. Giyore, a farcing or inserted verse, usually in the psalms.

44. On the antiquity and the originality of the Syriac text Gibbon says: "I shall not enrich my ignorance with the spoil of Simon, Walter, Mill, Wetstien, Assemannus, Ladolphus, La Croze, whom I have consulted with some care. It appears:

1. That, of all the versions which are celebrated by the fathers, it is doubtful whether they are now extant in their pristine integrity.

2. That the Syriac has the best claim, and that the consent of the oriental sects is a proof that it is more ancient than their schism."

The Decline and Fall of the Roman Empire, *Modern Library, Vol. II, p. 499.*

The translator feels that if Gibbon had had access to all the facts he would not have hesitated to declare the Syriac P'Shetta as the true and original text.

45. Index of Biblical and ecclesiastical writings in the book of Marganitha, translated into English by His Holiness Mar Eshai Shimun XXIII, and published by Mar Themotheus Press in Cochin, India.

46. As we can observe from the introduction of the editor of this work, namely, the Patriarch of the East, we must in charity forgive Mingana for several false and biased statements made against the Church of his forefathers, since these were made while he was a priest of the Chaldean Uniat Church and, therefore, with the object of ingratiating himself with his Latin masters. This, he himself practically acknowledges several years later in his introduction to the "Commentary of Theodore of Mopsuestia on the Nicene Creed" published by Heffer and Sons, Cambridge, England, where he, Mingana, acknowledges that Theodore was recognized by both the "Eastern and Western Churches as the universal father of the Church." He further states in the same introduction, that the adherents of Ephesus dared not excommunicate St. Theodore until some 120 years after his death because all the bishops, namely, those within the Byzantine Empire itself, in Syria, adhered

to his teaching and venerated his memory with the cry "We believe as Theodore believed, Long live the faith of Theodore." Since Mingana has acknowledge all these facts, his assertion that the so-called Nestorianism was introduced into the Persian Empire following the controversy of Ephesus, namely, via the school of Urhai, is rendered untenable. Furthermore, elsewhere in this introduction speaking on the commentaries on the Scriptures, Mingana says that in the School of Urhai had up to now used the commentaries of Mar Addai.

This fact necessitates one of two conclusions, namely, either the theology of Mar Addai the Apostle and Bishop Theodore were opposed to each other or they were one and the same. In the first place all the scholars without exception agree that the interpretation of the Holy Scriptures of both these sister Schools, Antioch and Urhai, were based on the Scriptures, while the School of Alexandria was based on Platonic philosophy. Secondly, how could possibly this what constituted then the major part of the Christian Church, desert its Apostolic faith and adhere to what constituted, according to Mingana, an alien philosophy of a long-before dead Greek bishop, namely, Theodore?

Furthermore, two of the greatest Saints and scholars recognized by both the Eastern and Western Churches, viz. Mar Aprem (St. Ephraem) and Mar Chrysostoms (St. Chrysostom) were both products of School of Antioch, and the former the great principal of the School of Urhai.

From the numerous writings of Mar Aprem still extant, we know that his theology was identical with that of Theodore. The following quotation is taken from Mar Aprem's Meemra, "On the hypostasis of the Holy Trinity, where he says. . . ." For where there is no Qnuma, the appellation is null and void, for that which has no Qnuma its name is also void "In other words, there is no nature without its Qnuma (underlying substance of nature) which is exactly what Deadore, Theodore, Chrysostom, Nestorious, Mar Narsai, Mar Addai, and all the apostles taught.

Furthermore, as Mingana himself has quoted in the above mentioned introduction to the Nicene Creed, the following statement made by Chrysostom, He says:. . . "A letter from Chrysostom to Theodore shows the former's affection and admiration for the friend of his childhood remained till the end of his days. The letter was written while Chrysostom was in exile at Caucasus (A.D. 404-407). In it the Exiled Patriarch testified that "he can never forget the love of Theodore, so genuine and warm, so sincere and guileless, a love maintained from early years," and thanks him for the effort that he had made to obtain his release, and ends his correspondence with the memorable sentence: "Exile as I am I reap no ordinary consolation from having such a treasure, such a mine of wealth within my heart as the love of so vigilant and noble in soul. Mingana closes with these words, as the late Dr. Swete points

out, "higher testimony could not have been borne, or by a more competent judge."

It should also be pointed out that Mingana was not the only Chaldean priest who prostituted his learning and conscience in order to ingratiate himself with his Latin masters. This is true of all the Chaldeans who have edited and published the literature of the Church of the East.

The foremost among these, however, is Father Paulos Bedjan, who has edited several works of the fathers of the Church of the East. He has brought the "trick by forgery" to such a perfection that even some unwary protestant scholars have fallen into his trap.

The following is a typical example, Sir Wallace E. Budge, the well-known English Aramaic scholar who has edited, translated and published a great deal of the literature of this Church.

Quoting Bedjan, Budge on page 41 of his introduction to the "history of Mar Yaualaha III, published in London, England, says. . . "As to the Holy Spirit certain Nestorians at one time taught that the Holy Spirit proceeded from the Father only."

In the first place, what Budge means by certain Nestorians only he knows. On the same authority, he cites as proof the second canon of the synod of Mar Iskhaq, published in Synodicon Oriental, and the first Ghantha of the liturgy of Theodore the exgete! But the fact is that both of these instances (as in all others, including the creed) the emanation of the Holy Spirit is from the "Father" only as stated by Christ himself, and not through the Son as asserted by Budge.

But this fact in itself should be enough to convince the reader, firstly how anxious the Roman Church is to cite as witness to its erroneous doctrines the Holy Apostolic and Catholic Church of the East, knowing full well that only this Church has the claim to apostolic teaching and tradition and secondly, of the unwariness and often utter carelessness of Western scholars in general in presenting a true and unbiased account of the Church of the East, as witnessed in this instance.

47. Mingana uses the title given to the so-called "Chaldean" Uniates by the Vatican. The Catholicos Patriarchs have been always consecrated for the Apostolic See of the East and never of Babylon.

48. Here Mingana, interestingly enough, accuses even the Lord of bias on the side of the so-called "Nestorians" and, therefore, as partaking in the error.

49. The author does not give any facts for his assertion, nor are we aware of any such instant where Christians within the Persian Empire joined the Roman armies against their own country.

50. While the Christians of the West, whether the Greeks, the Latins or the

Protestants have throughout history been ceaseless in their internecine strife even to the point of burning one another at stake, as during the reformation period, and the sad consequences of which we are witnessing at this very moment in the bitter religious war between the Roman Catholics and the Protestants in Northern Ireland, we are glad to observe that the persecution of Bar-Sauma, which is of course an unsubtantiated Monophysite (Jacobite) assertion, and no doubt if bearing in any semblance of truth, yet is the only instance that has been asserted in the twenty centuries history of the Church of the East, and undoubtedly also grossly exaggerated, as is usually the case in such matters. This assertion is moreover rendered untenable by the previous acknowledgement made by author of P. 2 of the liberal attitude of the Church of the East towards monophysitism. Finally, by the word "Catholic" Mingana means "Roman Catholics or Latins;" the fact is that the name "Roman Catholics or Latins" was unheard of in the Middle East until the advent of the Crusades, and the persecutions referred to, therefore, were not against the "Catholics" as asserted but rather against Monophysites, who in any event are considered heretics by the Roman Church, and they also in turn consider Rome heretical.

51. Bar-Eeoraya was a Jacobite sub-Patriarch of the thirteenth Century, who is well known for his power of exaggeration, and wrote some eight centuries after the event. If Bar Eeoraya's assertion were true, there should have been no Monophysites (Jacobites) clergy or monastics left in these lands, since as it is well known, only a few thousand of this sect existed at this time in the Persian Empire.

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ﻭﻣﻦ ﺍﻟﻌﺎﻗﻠﺔ ﺍﻟﻤﻠﻚ ﺍﻟﺬﻱ ﻳﺒﺪﺃ ﺑﺎﻟﺘﻮﺍﺿﻊ ﻗﺒﻞ ﺍﻟﺘﻜﺒﺮ

ﺍﻟﻤﻠﻚ ﺍﻟﻘﺪﻭﺱ ﺍﻟﺴﻼﻡ ﺍﻟﻤﺆﻣﻦ ﺍﻟﻤﻬﻴﻤﻦ ﺍﻟﻌﺰﻳﺰ ﺍﻟﺠﺒﺎﺭ ﺍﻟﻤﺘﻜﺒﺮ ﺳﺒﺤﺎﻥ ﺍﷲ ﻋﻤﺎ ﻳﺸﺮﻛﻮﻥ ﻫﻮ ﺍﷲ ﺍﻟﺨﺎﻟﻖ ﺍﻟﺒﺎﺭﺉ ﺍﻟﻤﺼﻮﺭ ﻟﻪ ﺍﻷﺳﻤﺎﺀ ﺍﻟﺤﺴﻨﻰ ﻳﺴﺒﺢ ﻟﻪ ﻣﺎ ﻓﻲ ﺍﻟﺴﻤﻮﺍﺕ ﻭﺍﻷﺭﺽ ﻭﻫﻮ ﺍﻟﻌﺰﻳﺰ ﺍﻟﺤﻜﻴﻢ ﻟﻪ ﻣﻠﻚ ﺍﻟﺴﻤﻮﺍﺕ ﻭﺍﻷﺭﺽ ﻳﺤﻴﻲ ﻭﻳﻤﻴﺖ ﻭﻫﻮ ﻋﻠﻰ ﻛﻞ ﺷﻲﺀ ﻗﺪﻳﺮ ﻫﻮ ﺍﻷﻭﻝ ﻭﺍﻵﺧﺮ ﻭﺍﻟﻈﺎﻫﺮ ﻭﺍﻟﺒﺎﻃﻦ ﻭﻫﻮ ﺑﻜﻞ ﺷﻲﺀ ﻋﻠﻴﻢ ﻫﻮ ﺍﻟﺬﻱ ﺧﻠﻖ ﺍﻟﺴﻤﻮﺍﺕ ﻭﺍﻷﺭﺽ ﻓﻲ ﺳﺘﺔ ﺃﻳﺎﻡ ﺛﻢ ﺍﺳﺘﻮﻯ ﻋﻠﻰ ﺍﻟﻌﺮﺵ ﻳﻌﻠﻢ ﻣﺎ ﻳﻠﺞ ﻓﻲ ﺍﻷﺭﺽ ﻭﻣﺎ ﻳﺨﺮﺝ ﻣﻨﻬﺎ ﻭﻣﺎ ﻳﻨﺰﻝ ﻣﻦ ﺍﻟﺴﻤﺎﺀ ﻭﻣﺎ ﻳﻌﺮﺝ ﻓﻴﻬﺎ ﻭﻫﻮ ﻣﻌﻜﻢ ﺃﻳﻦ ﻣﺎ ﻛﻨﺘﻢ ﻭﺍﷲ ﺑﻤﺎ ﺗﻌﻤﻠﻮﻥ ﺑﺼﻴﺮ ﻟﻪ ﻣﻠﻚ ﺍﻟﺴﻤﻮﺍﺕ ﻭﺍﻷﺭﺽ ﻭﺇﻟﻰ ﺍﷲ ﺗﺮﺟﻊ ﺍﻷﻣﻮﺭ ﻳﻮﻟﺞ ﺍﻟﻠﻴﻞ ﻓﻲ ﺍﻟﻨﻬﺎﺭ ﻭﻳﻮﻟﺞ ﺍﻟﻨﻬﺎﺭ ﻓﻲ ﺍﻟﻠﻴﻞ ﻭﻫﻮ ﻋﻠﻴﻢ ﺑﺬﺍﺕ ﺍﻟﺼﺪﻭﺭ ﺁﻣﻨﻮﺍ ﺑﺎﷲ ﻭﺭﺳﻮﻟﻪ ﻭﺃﻧﻔﻘﻮﺍ ﻣﻤﺎ ﺟﻌﻠﻜﻢ ﻣﺴﺘﺨﻠﻔﻴﻦ ﻓﻴﻪ ﻓﺎﻟﺬﻳﻦ ﺁﻣﻨﻮﺍ ﻣﻨﻜﻢ ﻭﺃﻧﻔﻘﻮﺍ ﻟﻬﻢ ﺃﺟﺮ ﻛﺒﻴﺮ ﻭﻣﺎ ﻟﻜﻢ ﻻ ﺗﺆﻣﻨﻮﻥ ﺑﺎﷲ ﻭﺍﻟﺮﺳﻮﻝ ﻳﺪﻋﻮﻛﻢ ﻟﺘﺆﻣﻨﻮﺍ ﺑﺮﺑﻜﻢ ﻭﻗﺪ ﺃﺧﺬ ﻣﻴﺜﺎﻗﻜﻢ ﺇﻥ ﻛﻨﺘﻢ ﻣﺆﻣﻨﻴﻦ ﻫﻮ ﺍﻟﺬﻱ ﻳﻨﺰﻝ ﻋﻠﻰ ﻋﺒﺪﻩ ﺁﻳﺎﺕ ﺑﻴﻨﺎﺕ ﻟﻴﺨﺮﺟﻜﻢ ﻣﻦ ﺍﻟﻈﻠﻤﺎﺕ ﺇﻟﻰ ﺍﻟﻨﻮﺭ ﻭﺇﻥ ﺍﷲ ﺑﻜﻢ ﻟﺮﺀﻭﻑ ﺭﺣﻴﻢ ﻭﻣﺎ ﻟﻜﻢ ﺃﻻ ﺗﻨﻔﻘﻮﺍ ﻓﻲ ﺳﺒﻴﻞ ﺍﷲ ﻭﻟﻠﻪ ﻣﻴﺮﺍﺙ ﺍﻟﺴﻤﻮﺍﺕ ﻭﺍﻷﺭﺽ ﻻ ﻳﺴﺘﻮﻱ ﻣﻨﻜﻢ ﻣﻦ ﺃﻧﻔﻖ ﻣﻦ ﻗﺒﻞ ﺍﻟﻔﺘﺢ ﻭﻗﺎﺗﻞ ﺃﻭﻟﺌﻚ ﺃﻋﻈﻢ ﺩﺭﺟﺔ ﻣﻦ ﺍﻟﺬﻳﻦ ﺃﻧﻔﻘﻮﺍ ﻣﻦ ﺑﻌﺪ ﻭﻗﺎﺗﻠﻮﺍ ﻭﻛﻼ ﻭﻋﺪ ﺍﷲ ﺍﻟﺤﺴﻨﻰ ﻭﺍﷲ ﺑﻤﺎ ﺗﻌﻤﻠﻮﻥ ﺧﺒﻴﺮ ﻣﻦ ﺫﺍ ﺍﻟﺬﻱ ﻳﻘﺮﺽ ﺍﷲ ﻗﺮﺿﺎ ﺣﺴﻨﺎ ﻓﻴﻀﺎﻋﻔﻪ ﻟﻪ ﻭﻟﻪ ﺃﺟﺮ ﻛﺮﻳﻢ ﻳﻮﻡ ﺗﺮﻯ ﺍﻟﻤﺆﻣﻨﻴﻦ ﻭﺍﻟﻤﺆﻣﻨﺎﺕ ﻳﺴﻌﻰ ﻧﻮﺭﻫﻢ ﺑﻴﻦ ﺃﻳﺪﻳﻬﻢ ﻭﺑﺄﻳﻤﺎﻧﻬﻢ ﺑﺸﺮﺍﻛﻢ ﺍﻟﻴﻮﻡ ﺟﻨﺎﺕ ﺗﺠﺮﻱ ﻣﻦ ﺗﺤﺘﻬﺎ ﺍﻷﻧﻬﺎﺭ ﺧﺎﻟﺪﻳﻦ ﻓﻴﻬﺎ ﻭﺫﻟﻚ ﻫﻮ ﺍﻟﻔﻮﺯ ﺍﻟﻌﻈﻴﻢ ﻳﻮﻡ ﻳﻘﻮﻝ ﺍﻟﻤﻨﺎﻓﻘﻮﻥ ﻭﺍﻟﻤﻨﺎﻓﻘﺎﺕ ﻟﻠﺬﻳﻦ ﺁﻣﻨﻮﺍ ﺍﻧﻈﺮﻭﻧﺎ ﻧﻘﺘﺒﺲ ﻣﻦ ﻧﻮﺭﻛﻢ ﻗﻴﻞ ﺍﺭﺟﻌﻮﺍ ﻭﺭﺍﺀﻛﻢ ﻓﺎﻟﺘﻤﺴﻮﺍ ﻧﻮﺭﺍ ﻓﻀﺮﺏ ﺑﻴﻨﻬﻢ ﺑﺴﻮﺭ ﻟﻪ ﺑﺎﺏ ﺑﺎﻃﻨﻪ ﻓﻴﻪ ﺍﻟﺮﺣﻤﺔ ﻭﻇﺎﻫﺮﻩ ﻣﻦ ﻗﺒﻠﻪ ﺍﻟﻌﺬﺍﺏ ﻳﻨﺎﺩﻭﻧﻬﻢ ﺃﻟﻢ ﻧﻜﻦ ﻣﻌﻜﻢ ﻗﺎﻟﻮﺍ ﺑﻠﻰ ﻭﻟﻜﻨﻜﻢ ﻓﺘﻨﺘﻢ ﺃﻧﻔﺴﻜﻢ ﻭﺗﺮﺑﺼﺘﻢ ﻭﺍﺭﺗﺒﺘﻢ ﻭﻏﺮﺗﻜﻢ ﺍﻷﻣﺎﻧﻲ ﺣﺘﻰ ﺟﺎﺀ ﺃﻣﺮ ﺍﷲ ﻭﻏﺮﻛﻢ ﺑﺎﷲ ﺍﻟﻐﺮﻭﺭ ﻓﺎﻟﻴﻮﻡ ﻻ ﻳﺆﺧﺬ ﻣﻨﻜﻢ ﻓﺪﻳﺔ ﻭﻻ ﻣﻦ ﺍﻟﺬﻳﻦ ﻛﻔﺮﻭﺍ ﻣﺄﻭﺍﻛﻢ ﺍﻟﻨﺎﺭ ﻫﻲ ﻣﻮﻻﻛﻢ ﻭﺑﺌﺲ ﺍﻟﻤﺼﻴﺮ ﺃﻟﻢ ﻳﺄﻥ ﻟﻠﺬﻳﻦ ﺁﻣﻨﻮﺍ ﺃﻥ ﺗﺨﺸﻊ ﻗﻠﻮﺑﻬﻢ ﻟﺬﻛﺮ ﺍﷲ ﻭﻣﺎ ﻧﺰﻝ ﻣﻦ ﺍﻟﺤﻖ ﻭﻻ ﻳﻜﻮﻧﻮﺍ ﻛﺎﻟﺬﻳﻦ ﺃﻭﺗﻮﺍ ﺍﻟﻜﺘﺎﺏ ﻣﻦ ﻗﺒﻞ ﻓﻄﺎﻝ ﻋﻠﻴﻬﻢ ﺍﻷﻣﺪ ﻓﻘﺴﺖ ﻗﻠﻮﺑﻬﻢ ﻭﻛﺜﻴﺮ ﻣﻨﻬﻢ ﻓﺎﺳﻘﻮﻥ ﺍﻋﻠﻤﻮﺍ ﺃﻥ ﺍﷲ ﻳﺤﻲ ﺍﻷﺭﺽ ﺑﻌﺪ ﻣﻮﺗﻬﺎ ﻗﺪ ﺑﻴﻨﺎ ﻟﻜﻢ ﺍﻵﻳﺎﺕ ﻟﻌﻠﻜﻢ ﺗﻌﻘﻠﻮﻥ ﺇﻥ ﺍﻟﻤﺼﺪﻗﻴﻦ ﻭﺍﻟﻤﺼﺪﻗﺎﺕ ﻭﺃﻗﺮﺿﻮﺍ ﺍﷲ ﻗﺮﺿﺎ ﺣﺴﻨﺎ ﻳﻀﺎﻋﻒ ﻟﻬﻢ ﻭﻟﻬﻢ ﺃﺟﺮ ﻛﺮﻳﻢ ﻭﺍﻟﺬﻳﻦ ﺁﻣﻨﻮﺍ ﺑﺎﷲ ﻭﺭﺳﻠﻪ ﺃﻭﻟﺌﻚ ﻫﻢ ﺍﻟﺼﺪﻳﻘﻮﻥ ﻭﺍﻟﺸﻬﺪﺍﺀ ﻋﻨﺪ ﺭﺑﻬﻢ ﻟﻬﻢ ﺃﺟﺮﻫﻢ ﻭﻧﻮﺭﻫﻢ ﻭﺍﻟﺬﻳﻦ ﻛﻔﺮﻭﺍ ﻭﻛﺬﺑﻮﺍ ﺑﺂﻳﺎﺗﻨﺎ ﺃﻭﻟﺌﻚ ﺃﺻﺤﺎﺏ ﺍﻟﺠﺤﻴﻢ ﺍﻋﻠﻤﻮﺍ ﺃﻧﻤﺎ ﺍﻟﺤﻴﺎﺓ ﺍﻟﺪﻧﻴﺎ ﻟﻌﺐ ﻭﻟﻬﻮ ﻭﺯﻳﻨﺔ ﻭﺗﻔﺎﺧﺮ ﺑﻴﻨﻜﻢ ﻭﺗﻜﺎﺛﺮ ﻓﻲ ﺍﻷﻣﻮﺍﻝ ﻭﺍﻷﻭﻻﺩ ﻛﻤﺜﻞ ﻏﻴﺚ ﺃﻋﺠﺐ ﺍﻟﻜﻔﺎﺭ ﻧﺒﺎﺗﻪ ﺛﻢ ﻳﻬﻴﺞ ﻓﺘﺮﺍﻩ ﻣﺼﻔﺮﺍ ﺛﻢ ﻳﻜﻮﻥ ﺣﻄﺎﻣﺎ ﻭﻓﻲ ﺍﻵﺧﺮﺓ ﻋﺬﺍﺏ ﺷﺪﻳﺪ ﻭﻣﻐﻔﺮﺓ ﻣﻦ ﺍﷲ ﻭﺭﺿﻮﺍﻥ ﻭﻣﺎ ﺍﻟﺤﻴﺎﺓ ﺍﻟﺪﻧﻴﺎ ﺇﻻ ﻣﺘﺎﻉ ﺍﻟﻐﺮﻭﺭ ﺳﺎﺑﻘﻮﺍ ﺇﻟﻰ ﻣﻐﻔﺮﺓ ﻣﻦ ﺭﺑﻜﻢ ﻭﺟﻨﺔ ﻋﺮﺿﻬﺎ ﻛﻌﺮﺽ ﺍﻟﺴﻤﺎﺀ ﻭﺍﻷﺭﺽ ﺃﻋﺪﺕ ﻟﻠﺬﻳﻦ ﺁﻣﻨﻮﺍ ﺑﺎﷲ ﻭﺭﺳﻠﻪ ﺫﻟﻚ ﻓﻀﻞ ﺍﷲ ﻳﺆﺗﻴﻪ ﻣﻦ ﻳﺸﺎﺀ ﻭﺍﷲ ﺫﻭ ﺍﻟﻔﻀﻞ ﺍﻟﻌﻈﻴﻢ ﻣﺎ ﺃﺻﺎﺏ ﻣﻦ ﻣﺼﻴﺒﺔ ﻓﻲ ﺍﻷﺭﺽ ﻭﻻ ﻓﻲ ﺃﻧﻔﺴﻜﻢ ﺇﻻ ﻓﻲ ﻛﺘﺎﺏ ﻣﻦ ﻗﺒﻞ ﺃﻥ ﻧﺒﺮﺃﻫﺎ ﺇﻥ ﺫﻟﻚ ﻋﻠﻰ ﺍﷲ ﻳﺴﻴﺮ ﻟﻜﻴﻼ ﺗﺄﺳﻮﺍ ﻋﻠﻰ ﻣﺎ ﻓﺎﺗﻜﻢ ﻭﻻ ﺗﻔﺮﺣﻮﺍ ﺑﻤﺎ ﺁﺗﺎﻛﻢ ﻭﺍﷲ ﻻ ﻳﺤﺐ ﻛﻞ ﻣﺨﺘﺎﻝ ﻓﺨﻮﺭ ﺍﻟﺬﻳﻦ ﻳﺒﺨﻠﻮﻥ ﻭﻳﺄﻣﺮﻭﻥ ﺍﻟﻨﺎﺱ ﺑﺎﻟﺒﺨﻞ ﻭﻣﻦ ﻳﺘﻮﻝ ﻓﺈﻥ ﺍﷲ ﻫﻮ ﺍﻟﻐﻨﻲ ﺍﻟﺤﻤﻴﺪ ﻟﻘﺪ ﺃﺭﺳﻠﻨﺎ ﺭﺳﻠﻨﺎ ﺑﺎﻟﺒﻴﻨﺎﺕ ﻭﺃﻧﺰﻟﻨﺎ ﻣﻌﻬﻢ ﺍﻟﻜﺘﺎﺏ ﻭﺍﻟﻤﻴﺰﺍﻥ ﻟﻴﻘﻮﻡ ﺍﻟﻨﺎﺱ ﺑﺎﻟﻘﺴﻂ ﻭﺃﻧﺰﻟﻨﺎ ﺍﻟﺤﺪﻳﺪ ﻓﻴﻪ ﺑﺄﺱ ﺷﺪﻳﺪ ﻭﻣﻨﺎﻓﻊ ﻟﻠﻨﺎﺱ ﻭﻟﻴﻌﻠﻢ ﺍﷲ ﻣﻦ ﻳﻨﺼﺮﻩ ﻭﺭﺳﻠﻪ ﺑﺎﻟﻐﻴﺐ ﺇﻥ ﺍﷲ ﻗﻮﻱ ﻋﺰﻳﺰ ﻭﻟﻘﺪ ﺃﺭﺳﻠﻨﺎ ﻧﻮﺣﺎ ﻭﺇﺑﺮﺍﻫﻴﻢ ﻭﺟﻌﻠﻨﺎ ﻓﻲ ﺫﺭﻳﺘﻬﻤﺎ ﺍﻟﻨﺒﻮﺓ ﻭﺍﻟﻜﺘﺎﺏ ﻓﻤﻨﻬﻢ ﻣﻬﺘﺪ ﻭﻛﺜﻴﺮ ﻣﻨﻬﻢ ﻓﺎﺳﻘﻮﻥ ﺛﻢ ﻗﻔﻴﻨﺎ ﻋﻠﻰ ﺁﺛﺎﺭﻫﻢ ﺑﺮﺳﻠﻨﺎ ﻭﻗﻔﻴﻨﺎ ﺑﻌﻴﺴﻰ ﺍﺑﻦ ﻣﺮﻳﻢ ﻭﺁﺗﻴﻨﺎﻩ ﺍﻹﻧﺠﻴﻞ ﻭﺟﻌﻠﻨﺎ ﻓﻲ ﻗﻠﻮﺏ ﺍﻟﺬﻳﻦ ﺍﺗﺒﻌﻮﻩ ﺭﺃﻓﺔ ﻭﺭﺣﻤﺔ ﻭﺭﻫﺒﺎﻧﻴﺔ ﺍﺑﺘﺪﻋﻮﻫﺎ ﻣﺎ ﻛﺘﺒﻨﺎﻫﺎ ﻋﻠﻴﻬﻢ ﺇﻻ ﺍﺑﺘﻐﺎﺀ ﺭﺿﻮﺍﻥ ﺍﷲ ﻓﻤﺎ ﺭﻋﻮﻫﺎ ﺣﻖ ﺭﻋﺎﻳﺘﻬﺎ ﻓﺂﺗﻴﻨﺎ ﺍﻟﺬﻳﻦ ﺁﻣﻨﻮﺍ ﻣﻨﻬﻢ ﺃﺟﺮﻫﻢ ﻭﻛﺜﻴﺮ ﻣﻨﻬﻢ ﻓﺎﺳﻘﻮﻥ ﻳﺎ ﺃﻳﻬﺎ ﺍﻟﺬﻳﻦ ﺁﻣﻨﻮﺍ ﺍﺗﻘﻮﺍ ﺍﷲ ﻭﺁﻣﻨﻮﺍ ﺑﺮﺳﻮﻟﻪ ﻳﺆﺗﻜﻢ ﻛﻔﻠﻴﻦ ﻣﻦ ﺭﺣﻤﺘﻪ ﻭﻳﺠﻌﻞ ﻟﻜﻢ ﻧﻮﺭﺍ ﺗﻤﺸﻮﻥ ﺑﻪ ﻭﻳﻐﻔﺮ ﻟﻜﻢ ﻭﺍﷲ ﻏﻔﻮﺭ ﺭﺣﻴﻢ ﻟﺌﻼ ﻳﻌﻠﻢ ﺃﻫﻞ ﺍﻟﻜﺘﺎﺏ ﺃﻻ ﻳﻘﺪﺭﻭﻥ ﻋﻠﻰ ﺷﻲﺀ ﻣﻦ ﻓﻀﻞ ﺍﷲ ﻭﺃﻥ ﺍﻟﻔﻀﻞ ﺑﻴﺪ ﺍﷲ ﻳﺆﺗﻴﻪ ﻣﻦ ﻳﺸﺎﺀ ﻭﺍﷲ ﺫﻭ ﺍﻟﻔﻀﻞ ﺍﻟﻌﻈﻴﻢ

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ڈاکٹر صاحب کہاں کہاں تشریف لے گئے؟

וְהַנֵּה אִישׁ־רָץ לִקְרָאתוֹ וַיֹּאמֶר אֵלָיו מָה־הַדָּבָר אֲשֶׁר נֶעְלַם אֲדֹנִי מִמֶּנִּי׃
וַיֹּאמֶר הַדָּבָר נֶעְלַם מִמֶּנִּי וְגַם־זֶה אֵינֶנִּי יוֹדֵעַ וַיֹּאמֶר אֲדֹנִי אֵלִישָׁע הֲשָׁלוֹם׃
וַיֹּאמֶר שָׁלוֹם וַיֹּאמֶר אֵלָיו אֲדֹנִי אֵלִישָׁע הֲשָׁלוֹם׃ וַיֹּאמֶר שָׁלוֹם וַיֹּאמֶר אֵלָיו
אֲדֹנִי אֵלִישָׁע הֲשָׁלוֹם׃ וַיֹּאמֶר שָׁלוֹם וַיֹּאמֶר אֵלָיו

ڕەنگاوڕەنگ ئەو گوڵانەی لەسەر ڕووباری ژیان
هەڵدەقوڵێن و ئاوەکە ڕەنگاوڕەنگ دەکەن.
ئەو ڕووبارە ژیانی هەموو ئەو شتانەیە
کە لەسەر زەوی ه

ܐܝܟ ܕܐܡܪ ܠܗ ܐܠܗܐ ܠܐ ܐܫܬܒܩܟ ܘܠܐ ܐܫܠܡܟ ܐܘ ܐܦ ܠܐ ܐܫܠܡ ܠܟ ܒܝܕ ܐܝܕ ܐܢ ܐܬ

ﺍﻟﻠﻬﻢ ﺍﺭﺯﻗﻨﺎ ﺍﻟﺘﻮﺑﺔ ﻗﺒﻞ ﺍﻟﻤﻮﺕ ﻭﺍﻟﺮﺍﺣﺔ ﻋﻨﺪ ﺍﻟﻤﻮﺕ ﻭﺍﻟﻌﻔﻮ ﺑﻌﺪ ﺍﻟﻤﻮﺕ
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ؤ ڤاڠكيڠ ايدان مڽاڠ ڤيڠ ڤيڠڮ ڤاد
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ؤ ڤاڠكيڠ ايدان مڽاڠ ڤيڠ ڤيڠڮ ڤاد
ڤوكول ڤاكاين ڤاڠكيڠ ڤيڠڮ ڤاد ڤوكول

؛ڵێ ڕەبێ ڕەب ئەمڕۆ ئاشکرا بکەرە
؛ڕەشمۆی مەڵبەندی ئەو تەنیا ئەندە
؛خۆشی بۆ ڕێگەی ئێ ئەحمەدیەت
؛ئەم ڕێڕەوە شەجەرەی بە نێگەت هێنا
؛ئێگە ئەحمەد ڕەسوڵ ئەمری ئەم ڕەهبەرە
؛هەڵبژاردەی خۆی لەگەڵ ئەم ڕێبەرە
؛ڕۆحی ڕەحمانی لەگەڵ ئەم ڕێبەرە
؛ئەم ڕێبەرە ڕێگەی ڕاستی ئەم ئوممەتە
؛ئەم ڕێبەرە ڕێگەی ڕاستی ئەم ئوممەتە
؛ڕەحمەتی خۆی بۆ

ڪنڌ ڪيو ڪنڌ ڪيو ڪنڌ ڪيو ڪنڌ ڪيو

ಕಾಲಿಗೆ ಕಟ್ಟಿದ ಕಾಲ್ಗೆಜ್ಜೆಯ ಕಿಂಕಿಣಿ ಕಿಣಿಕಿಣಿ ಕಿಣಿಯೆನಲು
ಮೇಲಿನ ಮಾಳಿಗೆಯಲ್ಲಿ ಮಲಗಿದ್ದವರೆಲ್ಲರು ಎಚ್ಚರವಾದರು
ಕಾಲಿಗೆ ಕಟ್ಟಿದ ಕಾಲ್ಗೆಜ್ಜೆಯ ಕಿಂಕಿಣಿ ಕಿಣಿಕಿಣಿ ಕಿಣಿಯೆನಲು
ಮೇಲಿನ ಮಾಳಿಗೆಯಲ್ಲಿ ಮಲಗಿದ್ದವರೆಲ್ಲರು ಎಚ್ಚರವಾದರು
ಅಯ್ಯೋ ಇದೇನಿದು ಕಾಲ್ಗೆಜ್ಜೆಯ ಸದ್ದು ಕೇಳಿಸುತ್ತಿದೆ

ﻭﻣﻦ ﻟﻢ ﻳﺮﺽ ﺑﻤﺎ ﻗﺪﺭ ﻟﻪ ﻓﻬﻮ ﻣﻦ ﺍﻟﻤﺘﻜﺒﺮﻳﻦ
ﻭﻣﻦ ﺍﺳﺘﻜﺒﺮ ﻋﻦ ﻋﺒﺎﺩﺗﻲ ﻓﺴﻴﺪﺧﻠﻮﻥ ﺟﻬﻨﻢ ﺩﺍﺧﺮﻳﻦ
ﻭﻣﻦ ﻟﻢ ﻳﺼﺒﺮ ﻋﻠﻰ ﺍﻟﺒﻼﺀ ﻭﻟﻢ ﻳﺸﻜﺮ ﻋﻠﻰ ﺍﻟﻨﻌﻤﺎﺀ ﻓﻠﻴﻄﻠﺐ ﺭﺑﺎ ﺳﻮﺍﻱ
ﻭﻣﻦ ﺍﺳﺘﻐﻨﻰ ﺑﻤﺎﻟﻪ ﻭﺗﻜﺒﺮ ﻭﻃﻐﻰ ﻓﻠﻴﺘﺨﺬ ﺇﻟﻬﺎ ﺳﻮﺍﻱ
ﻭﻣﻦ ﺍﺳﺘﻜﺒﺮ ﻭﺗﺠﺒﺮ ﻭﻧﺴﻲ ﺍﻟﻤﻮﺕ ﻭﺍﻟﺒﻌﺚ ﻓﻠﻴﻤﺖ ﻛﻴﻒ ﺷﺎء
ﻭﻣﻦ ﺍﺳﺘﻜﺒﺮ ﻭﺗﺠﺒﺮ ﻭﻧﺴﻲ ﺍﻟﻤﻮﺕ ﻭﺍﻟﺒﻌﺚ ﻓﻠﻴﻤﺖ ﻛﻴﻒ ﺷﺎء
ﻭﻣﻦ ﺍﺳﺘﻜﺒﺮ ﻭﺗﺠﺒﺮ ﻭﻧﺴﻲ ﺍﻟﻤﻮﺕ ﻭﺍﻟﺒﻌﺚ ﻓﻠﻴﻤﺖ ﻛﻴﻒ ﺷﺎء
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ڕەنگ ئەبێ ئەمما ئەگەر بەڵێ
ئەوەندە ئەبێ ڕەنگی ڕەشی ڕەش
ئەگەر ڕەنگی ئاڵ ئەبێ ئەوەندە
ئەگەر ڕەنگی سپی ئەبێ ئەوەندە
ئەگەر ڕەنگی زەرد ئەبێ ئەوەندە
ئەگەر ڕەنگی شین ئەبێ ئەوەندە
ئەگەر ڕەنگی سەوز ئەبێ ئەوەندە
ئەگەر ڕەنگی قاوەیی ئەبێ ئەوەندە
ئەگەر ڕەنگی ئەسمەری ئەبێ ئەوەندە
ئەگەر ڕەنگی ئەبڵەق

ﻭ ﺩﺍﺭﺍﻥ ﺗﺘﻞ ﺑﻪ ﺳﺘﻮﻥ ﺩﻫﻨﻪ ﺩﻫﻨﻪ ﺩﻫﻨﻪ
ﺳﻨﺪﻫﻮﻟﻪ ﺑﻪ ﺭﻭﺯﻫﺎ ﺷﻜﻢ ﺳﻮﺯﺍﻧﺪ ﺍﻟﻬﻰ ﺑﺮﺩﻩ
ﻭ ﺩﻟﻢ ﻫﻢ ﻭﻗﺖ ﺍﺳﺘﻮﺍﺭ ﻣﻰ ﺩﻫﺪ ﺩﻫﻨﻪ ﺍﻟﻬﻰ
ﺑﺮﺩﻩ ﺑﺎﺷﺪ ﺍﻟﻬﻰ ﺩﻫﻨﻪ ﺩﻫﻨﻪ ﺩﻫﻨﻪ ﺩﻫﻨﻪ
ﻭ ﺳﻠﻴﻤﺎﻥ ﺍﻟﻬﻰ ﺩﻫﻨﻪ ﺩﻫﻨﻪ ﺩﻫﻨﻪ ﺩﻫﻨﻪ
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ﻭ ﺩﺍﻧﺪﻩ ﺍﻟﻬﻰ ﺩﻫﻨﻪ ﺩﻫﻨﻪ ﺩﻫﻨﻪ ﺩﻫﻨﻪ
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ﺍﻟﻠﻪ ﻭﺭﺳﻮﻟﻪ ﻭﺍﻟﻴﻮﻡ ﺍﻵﺧﺮ ﻭﻻ ﻳﺤﺮﻣﻮﻥ ﻣﺎ ﺣﺮﻡ ﺍﻟﻠﻪ ﻭﺭﺳﻮﻟﻪ ﻭﻻ ﻳﺪﻳﻨﻮﻥ ﺩﻳﻦ ﺍﻟﺤﻖ ﻣﻦ ﺍﻟﺬﻳﻦ ﺃﻭﺗﻮﺍ ﺍﻟﻜﺘﺎﺏ ﺣﺘﻰ ﻳﻌﻄﻮﺍ ﺍﻟﺠﺰﻳﺔ ﻋﻦ ﻳﺪ ﻭﻫﻢ ﺻﺎﻏﺮﻭﻥ ﻭﻗﺎﻟﺖ ﺍﻟﻴﻬﻮﺩ ﻋﺰﻳﺮ ﺍﺑﻦ ﺍﻟﻠﻪ ﻭﻗﺎﻟﺖ ﺍﻟﻨﺼﺎﺭﻯ ﺍﻟﻤﺴﻴﺢ ﺍﺑﻦ ﺍﻟﻠﻪ ﺫﻟﻚ ﻗﻮﻟﻬﻢ ﺑﺄﻓﻮﺍﻫﻬﻢ ﻳﻀﺎﻫﺌﻮﻥ ﻗﻮﻝ ﺍﻟﺬﻳﻦ ﻛﻔﺮﻭﺍ ﻣﻦ ﻗﺒﻞ ﻗﺎﺗﻠﻬﻢ ﺍﻟﻠﻪ ﺃﻧﻰ ﻳﺆﻓﻜﻮﻥ ﺍﺗﺨﺬﻭﺍ ﺃﺣﺒﺎﺭﻫﻢ ﻭﺭﻫﺒﺎﻧﻬﻢ ﺃﺭﺑﺎﺑﺎ ﻣﻦ ﺩﻭﻥ ﺍﻟﻠﻪ ﻭﺍﻟﻤﺴﻴﺢ ﺍﺑﻦ ﻣﺮﻳﻢ ﻭﻣﺎ ﺃﻣﺮﻭﺍ ﺇﻻ ﻟﻴﻌﺒﺪﻭﺍ ﺇﻟﻬﺎ ﻭﺍﺣﺪﺍ ﻻ ﺇﻟﻪ ﺇﻻ ﻫﻮ ﺳﺒﺤﺎﻧﻪ ﻋﻤﺎ ﻳﺸﺮﻛﻮﻥ ﻳﺮﻳﺪﻭﻥ ﺃﻥ ﻳﻄﻔﺌﻮﺍ ﻧﻮﺭ ﺍﻟﻠﻪ ﺑﺄﻓﻮﺍﻫﻬﻢ ﻭﻳﺄﺑﻰ ﺍﻟﻠﻪ ﺇﻻ ﺃﻥ ﻳﺘﻢ ﻧﻮﺭﻩ ﻭﻟﻮ ﻛﺮﻩ ﺍﻟﻜﺎﻓﺮﻭﻥ ﻫﻮ ﺍﻟﺬﻯ ﺃﺭﺳﻞ ﺭﺳﻮﻟﻪ ﺑﺎﻟﻬﺪﻯ ﻭﺩﻳﻦ ﺍﻟﺤﻖ ﻟﻴﻈﻬﺮﻩ ﻋﻠﻰ ﺍﻟﺪﻳﻦ ﻛﻠﻪ ﻭﻟﻮ ﻛﺮﻩ ﺍﻟﻤﺸﺮﻛﻮﻥ ﻳﺎ ﺃﻳﻬﺎ ﺍﻟﺬﻳﻦ ﺁﻣﻨﻮﺍ ﺇﻥ ﻛﺜﻴﺮﺍ ﻣﻦ ﺍﻷﺣﺒﺎﺭ ﻭﺍﻟﺮﻫﺒﺎﻥ ﻟﻴﺄﻛﻠﻮﻥ ﺃﻣﻮﺍﻝ ﺍﻟﻨﺎﺱ ﺑﺎﻟﺒﺎﻃﻞ ﻭﻳﺼﺪﻭﻥ ﻋﻦ ﺳﺒﻴﻞ ﺍﻟﻠﻪ ﻭﺍﻟﺬﻳﻦ ﻳﻜﻨﺰﻭﻥ ﺍﻟﺬﻫﺐ ﻭﺍﻟﻔﻀﺔ ﻭﻻ ﻳﻨﻔﻘﻮﻧﻬﺎ ﻓﻰ ﺳﺒﻴﻞ ﺍﻟﻠﻪ ﻓﺒﺸﺮﻫﻢ ﺑﻌﺬﺍﺏ ﺃﻟﻴﻢ ﻳﻮﻡ ﻳﺤﻤﻰ ﻋﻠﻴﻬﺎ ﻓﻰ ﻧﺎﺭ ﺟﻬﻨﻢ ﻓﺘﻜﻮﻯ ﺑﻬﺎ ﺟﺒﺎﻫﻬﻢ ﻭﺟﻨﻮﺑﻬﻢ ﻭﻇﻬﻮﺭﻫﻢ ﻫﺬﺍ ﻣﺎ ﻛﻨﺰﺗﻢ ﻟﺄﻧﻔﺴﻜﻢ ﻓﺬﻭﻗﻮﺍ ﻣﺎ ﻛﻨﺘﻢ ﺗﻜﻨﺰﻭﻥ ﺇﻥ ﻋﺪﺓ ﺍﻟﺸﻬﻮﺭ ﻋﻨﺪ ﺍﻟﻠﻪ ﺍﺛﻨﺎ ﻋﺸﺮ ﺷﻬﺮﺍ ﻓﻰ ﻛﺘﺎﺏ ﺍﻟﻠﻪ ﻳﻮﻡ ﺧﻠﻖ ﺍﻟﺴﻤﻮﺍﺕ ﻭﺍﻷﺭﺽ ﻣﻨﻬﺎ ﺃﺭﺑﻌﺔ ﺣﺮﻡ ﺫﻟﻚ ﺍﻟﺪﻳﻦ ﺍﻟﻘﻴﻢ ﻓﻼ ﺗﻈﻠﻤﻮﺍ ﻓﻴﻬﻦ ﺃﻧﻔﺴﻜﻢ ﻭﻗﺎﺗﻠﻮﺍ ﺍﻟﻤﺸﺮﻛﻴﻦ ﻛﺎﻓﺔ ﻛﻤﺎ ﻳﻘﺎﺗﻠﻮﻧﻜﻢ ﻛﺎﻓﺔ ﻭﺍﻋﻠﻤﻮﺍ ﺃﻥ ﺍﻟﻠﻪ ﻣﻊ ﺍﻟﻤﺘﻘﻴﻦ ﺇﻧﻤﺎ ﺍﻟﻨﺴﻲﺀ ﺯﻳﺎﺩﺓ ﻓﻰ ﺍﻟﻜﻔﺮ ﻳﻀﻞ ﺑﻪ ﺍﻟﺬﻳﻦ ﻛﻔﺮﻭﺍ ﻳﺤﻠﻮﻧﻪ ﻋﺎﻣﺎ ﻭﻳﺤﺮﻣﻮﻧﻪ ﻋﺎﻣﺎ ﻟﻴﻮﺍﻃﺌﻮﺍ ﻋﺪﺓ ﻣﺎ ﺣﺮﻡ ﺍﻟﻠﻪ ﻓﻴﺤﻠﻮﺍ ﻣﺎ ﺣﺮﻡ ﺍﻟﻠﻪ ﺯﻳﻦ ﻟﻬﻢ ﺳﻮﺀ ﺃﻋﻤﺎﻟﻬﻢ ﻭﺍﻟﻠﻪ ﻻ ﻳﻬﺪﻯ ﺍﻟﻘﻮﻡ ﺍﻟﻜﺎﻓﺮﻳﻦ ﻳﺎ ﺃﻳﻬﺎ ﺍﻟﺬﻳﻦ ﺁﻣﻨﻮﺍ ﻣﺎ ﻟﻜﻢ ﺇﺫﺍ ﻗﻴﻞ ﻟﻜﻢ ﺍﻧﻔﺮﻭﺍ ﻓﻰ ﺳﺒﻴﻞ ﺍﻟﻠﻪ ﺍﺛﺎﻗﻠﺘﻢ ﺇﻟﻰ ﺍﻷﺭﺽ ﺃﺭﺿﻴﺘﻢ ﺑﺎﻟﺤﻴﺎﺓ ﺍﻟﺪﻧﻴﺎ ﻣﻦ ﺍﻵﺧﺮﺓ ﻓﻤﺎ ﻣﺘﺎﻉ ﺍﻟﺤﻴﺎﺓ ﺍﻟﺪﻧﻴﺎ ﻓﻰ ﺍﻵﺧﺮﺓ ﺇﻻ ﻗﻠﻴﻞ ﺇﻻ ﺗﻨﻔﺮﻭﺍ ﻳﻌﺬﺑﻜﻢ ﻋﺬﺍﺑﺎ ﺃﻟﻴﻤﺎ ﻭﻳﺴﺘﺒﺪﻝ ﻗﻮﻣﺎ ﻏﻴﺮﻛﻢ ﻭﻻ ﺗﻀﺮﻭﻩ ﺷﻴﺌﺎ ﻭﺍﻟﻠﻪ ﻋﻠﻰ ﻛﻞ ﺷﻰﺀ ﻗﺪﻳﺮ ﺇﻻ ﺗﻨﺼﺮﻭﻩ ﻓﻘﺪ ﻧﺼﺮﻩ ﺍﻟﻠﻪ ﺇﺫ ﺃﺧﺮﺟﻪ ﺍﻟﺬﻳﻦ ﻛﻔﺮﻭﺍ ﺛﺎﻧﻰ ﺍﺛﻨﻴﻦ ﺇﺫ ﻫﻤﺎ ﻓﻰ ﺍﻟﻐﺎﺭ ﺇﺫ ﻳﻘﻮﻝ ﻟﺼﺎﺣﺒﻪ ﻻ ﺗﺤﺰﻥ ﺇﻥ ﺍﻟﻠﻪ ﻣﻌﻨﺎ ﻓﺄﻧﺰﻝ ﺍﻟﻠﻪ ﺳﻜﻴﻨﺘﻪ ﻋﻠﻴﻪ ﻭﺃﻳﺪﻩ ﺑﺠﻨﻮﺩ ﻟﻢ ﺗﺮﻭﻫﺎ ﻭﺟﻌﻞ ﻛﻠﻤﺔ ﺍﻟﺬﻳﻦ ﻛﻔﺮﻭﺍ ﺍﻟﺴﻔﻠﻰ ﻭﻛﻠﻤﺔ ﺍﻟﻠﻪ ﻫﻰ ﺍﻟﻌﻠﻴﺎ ﻭﺍﻟﻠﻪ ﻋﺰﻳﺰ ﺣﻜﻴﻢ ﺍﻧﻔﺮﻭﺍ ﺧﻔﺎﻓﺎ ﻭﺛﻘﺎﻻ ﻭﺟﺎﻫﺪﻭﺍ ﺑﺄﻣﻮﺍﻟﻜﻢ ﻭﺃﻧﻔﺴﻜﻢ ﻓﻰ ﺳﺒﻴﻞ ﺍﻟﻠﻪ ﺫﻟﻜﻢ ﺧﻴﺮ ﻟﻜﻢ ﺇﻥ ﻛﻨﺘﻢ ﺗﻌﻠﻤﻮﻥ ﻟﻮ ﻛﺎﻥ ﻋﺮﺿﺎ ﻗﺮﻳﺒﺎ ﻭﺳﻔﺮﺍ ﻗﺎﺻﺪﺍ ﻟﺎﺗﺒﻌﻮﻙ ﻭﻟﻜﻦ ﺑﻌﺪﺕ ﻋﻠﻴﻬﻢ ﺍﻟﺸﻘﺔ ﻭﺳﻴﺤﻠﻔﻮﻥ ﺑﺎﻟﻠﻪ ﻟﻮ ﺍﺳﺘﻄﻌﻨﺎ ﻟﺨﺮﺟﻨﺎ ﻣﻌﻜﻢ ﻳﻬﻠﻜﻮﻥ ﺃﻧﻔﺴﻬﻢ ﻭﺍﻟﻠﻪ ﻳﻌﻠﻢ ﺇﻧﻬﻢ ﻟﻜﺎﺫﺑﻮﻥ ﻋﻔﺎ ﺍﻟﻠﻪ ﻋﻨﻚ ﻟﻢ ﺃﺫﻧﺖ ﻟﻬﻢ ﺣﺘﻰ ﻳﺘﺒﻴﻦ ﻟﻚ ﺍﻟﺬﻳﻦ ﺻﺪﻗﻮﺍ ﻭﺗﻌﻠﻢ ﺍﻟﻜﺎﺫﺑﻴﻦ

א מִכְתָּם לְדָוִד בְּשׁוּרוֹ אֶל־יְהוָה עַל־דִּבְרֵי כּוּשִׁי בֶּן־יְמִינִי׃
ב יְהוָה אֱלֹהַי בְּךָ חָסִיתִי הוֹשִׁיעֵנִי מִכָּל־רֹדְפַי וְהַצִּילֵנִי׃
ג פֶּן־יִטְרֹף כְּאַרְיֵה נַפְשִׁי פֹּרֵק וְאֵין מַצִּיל׃
ד יְהוָה אֱלֹהַי אִם־עָשִׂיתִי זֹאת אִם־יֶשׁ־עָוֶל בְּכַפָּי׃
ה אִם־גָּמַלְתִּי שִׁלְמִים רָעִים וְאָרַע צוֹרְרִי רֵיקָם׃
ו יִרַדֹּף אוֹיֵב נַפְשִׁי וְיַשֵּׂג וְיִרְמֹס לָאָרֶץ חַיָּתִי וְכָבוֹדִי לֶעָפָר יִשְׁכֹּן סֶלָה׃
ז קוּמָה יְהוָה בְּאַפֶּךָ הִנָּשֵׂא בְּעִבְרוֹת צוֹרְרָי וְעוּרָה אֵלַי מִשְׁפָּט צִוִּיתָ׃
ח וַעֲדַת לְאֻמִּים תְּסוֹבְבֶךָ וְעָלֶיהָ לַמָּרוֹם שׁוּבָה׃
ט יְהוָה יָדִין עַמִּים שָׁפְטֵנִי יְהוָה כְּצִדְקִי וְכְתֻמִּי עָלָי׃
י יִגְמָר־נָא רַע רְשָׁעִים וְתָכוֹן צַדִּיק וּבֹחֵן לִבּוֹת וּכְלָיוֹת אֱלֹהִים צַדִּיק׃
יא מָגִנִּי עַל־אֱלֹהִים הוֹשִׁיעַ יִשְׁרֵי־לֵב׃
יב אֱלֹהִים שׁוֹפֵט צַדִּיק וְאֵל זֹעֵם בְּכָל־יוֹם׃
יג אִם־לֹא יָשׁוּב חַרְבּוֹ יִלָּטוֹשׁ דָּרְכּוֹ דָרַךְ וַיְכוֹנְנֶהָ׃
יד וְלוֹ הֵכִין כְּלֵי־מָוֶת חִצָּיו לְדֹלְקִים יִפְעָל׃
טו הִנֵּה יָחֶבַל־אָוֶן וְהָרָה עָמָל וְיָלַד שָׁקֶר׃
טז בּוֹר כָּרָה וַיְחַפְּרֵהוּ וַיִּפֹּל בְּשַׁחַת יִפְעָל׃
יז יָשׁוּב עֲמָלוֹ בְרֹאשׁוֹ וְעַל־קָדְקֳדוֹ חֲמָסוֹ יֵרֵד׃
יח אוֹדֶה יְהוָה כְּצִדְקוֹ וַאֲזַמְּרָה שֵׁם־יְהוָה עֶלְיוֹן׃

ﻭﺍﻟﻠﻪ ﺍﻟﻤﻮﻓﻖ ﻟﻠﺼﻮﺍﺏ ﻭﺍﻟﻬﺎﺩﻱ ﺇﻟﻰ ﺳﻮﺍﺀ ﺍﻟﻄﺮﻳﻖ ﻭﺍﻟﺤﻤﺪ ﻟﻠﻪ ﺭﺏ ﺍﻟﻌﺎﻟﻤﻴﻦ ﻭﺻﻠﻰ ﺍﻟﻠﻪ ﻋﻠﻰ ﺳﻴﺪﻧﺎ ﻣﺤﻤﺪ ﻭﻋﻠﻰ ﺁﻟﻪ ﻭﺻﺤﺒﻪ ﻭﺳﻠﻢ ﺗﺴﻠﻴﻤﺎ ﻛﺜﻴﺮﺍ ﺁﻣﻴﻦ ﺁﻣﻴﻦ ﺁﻣﻴﻦ

ﺍﻟﻔﻬﺮﺱ

ﺍﻟﻤﻘﺪﻣﺔ ﺍﻟﻤﺆﻟﻒ ﻓﻲ ﺳﻄﻮﺭ

ﺍﻟﻠﻬﻢ ﺍﻏﻔﺮ ﻟﻲ ﻭﻟﻮﺍﻟﺪﻱ ﻭﻟﻤﻦ ﻭﻟﺪ ﻭﻟﺪﻱ ﻭﻟﻤﻦ ﻭﻟﺪ ﻭﺍﻟﺪﻱ ﻭﻟﻤﻦ ﺩﺧﻞ ﺑﻴﺘﻲ ﻣﺆﻣﻨﺎ ﻭﻟﻠﻤﺆﻣﻨﻴﻦ ﻭﺍﻟﻤﺆﻣﻨﺎﺕ ﻭﺍﻟﻤﺴﻠﻤﻴﻦ ﻭﺍﻟﻤﺴﻠﻤﺎﺕ ﺍﻟﺎﺣﻴﺎﺀ ﻣﻨﻬﻢ ﻭﺍﻟﺎﻣﻮﺍﺕ ﺗﺎﺑﻊ ﺑﻴﻨﻨﺎ ﻭﺑﻴﻨﻬﻢ ﺑﺎﻟﺨﻴﺮﺍﺕ ﺍﻥ ﻙ ﻗﺮﻳﺐ ﻣﺠﻴﺐ ﺍﻟﺪﻋﻮﺍﺕ ﻳﺎ ﻗﺎﺿﻲ ﺍﻟﺤﺎﺟﺎﺕ ﻭﻳﺎ ﺭﺍﻓﻊ ﺍﻟﺪﺭﺟﺎﺕ ﻭﻳﺎ ﻣﻌﻄﻲ ﺍﻟﻤﺴﺎﺋﻞ ﻭﻳﺎ ﺧﻴﺮ ﻣﻦ ﺳﺌﻞ ﻭﻳﺎ ﺍﺭﺣﻢ ﺍﻟﺮﺍﺣﻤﻴﻦ ﺍﺳﺌﻠﻚ ﺑﺎﺳﻤﻚ ﺍﻟﻌﻈﻴﻢ ﺍﻟﺬﻱ ﺍﺫﺍ ﺩﻋﻴﺖ ﺑﻪ ﺍﺟﺒﺖ ﻭﺍﺫﺍ ﺳﺌﻠﺖ ﺑﻪ ﺍﻋﻄﻴﺖ ﻭﺍﺫﺍ ﺍﺳﺘﺮﺣﻤﺖ ﺑﻪ ﺭﺣﻤﺖ ﻭﺍﺫﺍ ﺍﺳﺘﻜﺸﻔﺖ ﺑﻪ ﻛﺸﻔﺖ ﻭﺍﺫﺍ ﺍﺳﺘﻐﻔﺮﺕ ﺑﻪ ﻏﻔﺮﺕ ﻭﺍﺫﺍ ﺍﺳﺘﻌﻔﺖ ﺑﻪ ﻋﻔﻮﺕ ﻭﺍﺫﺍ ﺍﺳﺘﻌﻨﺖ ﺑﻪ ﺍﻋﻨﺖ ﻭﺍﺫﺍ ﺍﺳﺘﻜﻔﻴﺖ ﺑﻪ ﻛﻔﻴﺖ ﻭﺍﺫﺍ ﺍﺳﺘﻬﺪﻳﺖ ﺑﻪ ﻫﺪﻳﺖ ﻭﺍﺫﺍ ﺍﺳﺘﺮﺯﻗﺖ ﺑﻪ ﺭﺯﻗﺖ ﻭﺍﺫﺍ ﺍﺳﺘﻨﺼﺮﺕ ﺑﻪ ﻧﺼﺮﺕ ﻭﺍﺫﺍ ﺍﺳﺘﺠﺮﺕ ﺑﻪ ﺍﺟﺮﺕ ﻭﺍﺫﺍ ﺍﺳﺘﺸﻔﻴﺖ ﺑﻪ ﺷﻔﻴﺖ ﻭﺍﺫﺍ ﺍﺳﺘﺠﻠﺒﺖ ﺑﻪ ﺍﻟﺨﻴﺮ ﺟﻠﺒﺖ ﻭﺍﺫﺍ ﺍﺳﺘﺪﻓﻌﺖ ﺑﻪ ﺍﻟﺸﺮ ﺩﻓﻌ

ڕاستی دەکات: هەرچی بڵێت دەیکات.
٥ هەموو جۆرە ئاسایشێکی دابەزاند: هەموو جۆرە
ئاسایشێکی لە ئیسرائیل دابەزاند. بەڵام ئەوان
گاڵتەیان پێ دەکرد: ئەوان گاڵتەیان پێ دەکرد.
٦ بەڵێنەکانی بەجێ هێنا: بەڵێنەکانی بەجێ هێنا
کە بە ئیبراهیم و ئیسحاق و یەعقوبی دا.
٧ ئەوان بەرەو ئەرز دەچوون: ئەوان بەرەو ئەرز
دەچوون. ئەرز بۆ ئەوان بەرەکەتی نەبوو.
٨ ئەوان بەرەو ئەرز دەچوون: ئەوان بەرەو ئەرز
دەچوون. ئەرز بۆ ئەوان بەرەکەتی نەبوو.
٩ بە ئەرزەکەیان دا: بە ئەرزەکەیان دا. ئەرز
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١٠ بەرەو ئەرز دەچوون. هەڵدەکەن بە ئاسنەوە
١١ بەرەکەتی ئەرزەکەیان دا: بەرەکەتی ئەرزەکەیان
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א ויאמר יהוה אל משה כתב לך את הדברים האלה כי על פי הדברים האלה כרתי אתך ברית ואת ישראל׃
ב ויהי שם עם יהוה ארבעים יום וארבעים לילה לחם לא אכל ומים לא שתה ויכתב על הלחת את דברי הברית עשרת הדברים׃
ג ויהי במרדת משה מהר סיני ושני לחת העדת ביד משה במרדתו מן ההר ומשה לא ידע כי קרן עור פניו בדברו אתו׃
ד וירא אהרן ואת כל בני ישראל את משה והנה קרן עור פניו וייראו מגשת אליו׃
ה ויקרא אליהם משה וישבו אליו אהרן וכל הנשאים בעדה וידבר משה אליהם׃
ו ואחרי כן נגשו כל בני ישראל ויצום את כל אשר דבר יהוה אתו בהר סיני׃
ז ויתן על פניו מסוה עד בואו לדבר אתם מדברה׃
ח ובהסיר משה את המסוה לדבר אל בני ישראל׃
ט וראו בני ישראל את פני משה כי קרן עור פני משה והשיב משה את המסוה על פניו עד בואו לדבר אתו׃
י ויאמר יהוה אל משה פסל לך שני לחת אבנים כראשנים וכתבתי על הלחת את הדברים אשר היו על הלחת הראשנים אשר שברת׃
יא והיה נכון לבקר ועלית בבקר אל הר סיני ונצבת לי שם על ראש ההר׃
יב ואיש לא יעלה עמך וגם איש אל יראה בכל ההר גם הצאן והבקר אל ירעו אל מול ההר ההוא׃
יג ויפסל שני לחת אבנים כראשנים וישכם משה בבקר ויעל אל הר סיני כאשר צוה יהוה אתו ויקח בידו שני לחת אבנים׃
יד וירד יהוה בענן ויתיצב עמו שם ויקרא בשם יהוה׃
טו ויעבר יהוה על פניו ויקרא יהוה יהוה אל רחום וחנון ארך אפים ורב חסד ואמת׃

ڕەنگە ئەو کەسانەی کە ئەو ڕاستییەیان
پێ ڕاگەیەندرا، ئەوانە بن کە ئەو
ڕاستییەیان پێ ڕاگەیەندرا، بەڵام
ئەوان ئیمانیان پێ نەهێنا.
ئەوانە بن کە ئەو ڕاستییەیان

١٠ [illegible]

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ﻭﻣﻦ ﺍﻟﻤﺴﺎﺟﺪ ﻣﺎ ﺑﻨﻲ ﻟﻠﺮﻳﺎﺀ ﻭﻟﻠﺴﻤﻌﺔ ﻭﻣﻦ ﺍﻟﻤﺴﺎﺟﺪ ﻣﺎ ﺑﻨﻲ ﻟﻠﺮﻳﺎﺀ ﻭﻟﻠﺴﻤﻌﺔ
ﻭﻣﻦ ﺍﻟﻤﺴﺎﺟﺪ ﻣﺎ ﺑﻨﻲ ﻟﻠﺮﻳﺎﺀ ﻭﻟﻠﺴﻤﻌﺔ ﻭﻣﻦ ﺍﻟﻤﺴﺎﺟﺪ ﻣﺎ ﺑﻨﻲ ﻟﻠﺮﻳﺎﺀ ﻭﻟﻠﺴﻤﻌﺔ
ﻭﻣﻦ ﺍﻟﻤﺴﺎﺟﺪ ﻣﺎ ﺑﻨﻲ ﻟﻠﺮﻳﺎﺀ ﻭﻟﻠﺴﻤﻌﺔ ﻭﻣﻦ ﺍﻟﻤﺴﺎﺟﺪ ﻣﺎ ﺑﻨﻲ ﻟﻠﺮﻳﺎﺀ ﻭﻟﻠﺴﻤﻌﺔ
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ﻭﻣﻦ ﺍﻟﻤﺴﺎﺟﺪ ﻣﺎ ﺑﻨﻲ ﻟﻠﺮﻳﺎﺀ ﻭﻟﻠﺴﻤﻌﺔ ﻭﻣﻦ ﺍﻟﻤﺴﺎﺟﺪ ﻣﺎ ﺑﻨﻲ ﻟﻠﺮﻳﺎﺀ ﻭﻟﻠﺴﻤﻌﺔ
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ﻭﻣﻦ ﺍﻟﻤﺴﺎﺟﺪ ﻣﺎ ﺑﻨﻲ ﻟﻠﺮﻳﺎﺀ ﻭﻟﻠﺴﻤﻌﺔ ﻭﻣﻦ ﺍﻟﻤﺴﺎﺟﺪ ﻣﺎ ﺑﻨﻲ ﻟﻠﺮﻳﺎﺀ ﻭﻟﻠﺴﻤﻌﺔ
ﻭﻣﻦ ﺍﻟﻤﺴﺎﺟﺪ ﻣﺎ ﺑﻨﻲ ﻟﻠﺮﻳﺎﺀ ﻭﻟﻠﺴﻤﻌﺔ ﻭﻣﻦ ﺍﻟﻤﺴﺎﺟﺪ ﻣﺎ ﺑﻨﻲ ﻟﻠﺮﻳﺎﺀ ﻭﻟﻠﺴﻤﻌﺔ

ڕەنگە ئەو ئەمەیە کەڵک لێوە بگرێت
کە ڕێگە لە خۆی بگرێت و
ئەو کەسەی کە ئەو ئەمەیە
ئەو کەسەی کە ئەو ئەمەیە
ئەو کەسەی کە ئەو ئەمەیە

ܐܝܟ ܕܐܡܪ ܡܪܝ ܒܫܘܥ ܕܐܢ ܐܝܬ ܠܟ ܐܡܘܢܐ ܐܦ ܐܢ ܟܚܕܠ ܙܪܥܐ ܕܚܪܕܠ ܐܢ ܐܝܬ ܠܟ ܐܡܘܢܐ ܐܦ ܐܢ ܟܚܕܠ ܙܪܥܐ ܕܚܪܕܠ

ܐܝܟ ܕܐܢ ܐܝܬ ܒܗ ܡܕܡ ܕܫܦܝܪ ܠܐ ܢܫܬܘܩ ܠܗ ܘܠܐ ܢܬܟܣܝ ܠܗ ܐܠܐ ܒܡܕܡ ܕܫܦܝܪ ܠܗ

ڈاکٹر محمد اقبال کی شاعری میں فارسی اور اردو کا تقابلی جائزہ

یہ مقالہ علامہ اقبال کی شاعری کے دو بڑے لسانی دھاروں کا موازنہ پیش کرتا ہے۔ اقبال نے اپنے فکری پیغام کے لیے فارسی کو اس لیے اختیار کیا کہ وہ اسے عالمِ اسلام کی مشترکہ علمی زبان سمجھتے تھے، جبکہ اردو میں انہوں نے اپنے ہم وطنوں سے براہِ راست مخاطب ہونے کی کوشش کی۔ اس فرق کا اثر ان کے اسلوب، تشبیہ اور علامت کے انتخاب پر صاف دکھائی دیتا ہے۔

فارسی کلام میں اقبال کا لہجہ زیادہ بلند اور خطیبانہ ہے۔ وہ طویل مسدس اور مثنوی کی ہیئت کو ترجیح دیتے ہیں تاکہ اپنے خیال کو تسلسل کے ساتھ آگے بڑھا سکیں۔ اس کے برعکس اردو غزل میں وہ اشاروں اور مختصر جملوں سے کام لیتے ہیں، اور قاری کو خود معنی تک پہنچنے کا موقع دیتے ہیں۔ یہ فرق محض ذوق کا نہیں بلکہ مخاطب کے شعور کا بھی ہے۔

تشبیہ اور استعارہ کے میدان میں بھی دونوں زبانوں کا رویہ الگ ہے۔ فارسی میں اقبال نے شاہین، کوہسار اور بحر جیسے الفاظ کو ایک مخصوص فکری نظام کے تحت بار بار استعمال کیا ہے، یہاں تک کہ یہ الفاظ ان کے ہاں تقریباً اصطلاح بن گئے ہیں۔ اردو میں یہی الفاظ کبھی کبھی اپنے روایتی معنی کی طرف لوٹ جاتے ہیں، اور شاعر کو ان کے نئے مفہوم کی وضاحت کرنی پڑتی ہے۔

آخر میں یہ کہنا ضروری ہے کہ اقبال کی دونوں زبانوں کی شاعری کو الگ الگ پڑھنا ہی بہتر ہے۔ ایک کا دوسرے سے موازنہ کرتے وقت ہمیں یہ یاد رکھنا چاہیے کہ وہ ایک ہی ذہن کی دو مختلف آوازیں ہیں، جو ایک ہی سوال کا جواب دو مختلف سامعین کے لیے تلاش کر رہی ہیں۔

ܐܝܟ ܕܐܢ ܐܝܬ ܒܗ ܡܕܡ ܕܫܦܝܪ ܠܗ ܒܥܝܢ ܐܢܫ ܐܘ ܠܐ

ܘܐܡܪ ܠܗ ܐܝܟ ܐܬ ܒܪ ܐܠܗܐ ܐܢ ܐܢܬ ܡܫܝܚܐ ܘܐܡܪ ܠܗ ܐܝܟ ܐܬ ܒܪ ܐܠܗܐ ܐܢ ܐܢܬ ܡܫܝܚܐ
ܐܠܐ ܐܢ ܐܢܬ ܐܠܝܐ ܐܘ ܐܪܡܝܐ ܐܘ ܐܚܕ ܡܢ ܢܒܝܐ ܐܠܐ ܐܢ ܐܢܬ ܐܠܝܐ ܐܘ ܐܪܡܝܐ ܐܘ ܐܚܕ ܡܢ ܢܒܝܐ
ܐܡܪ ܠܐ ܐܡܪ ܠܐ ܐܡܪ ܠܐ ܐܡܪ ܠܐ ܐܡܪ ܠܐ ܐܡܪ ܠܐ ܐܡܪ ܠܐ ܐܡܪ ܠܐ ܐܡܪ ܠܐ ܐܡܪ ܠܐ ܐܡܪ ܠܐ

ఆదికాండము 1 : 1 – 1 : 31

ܐܝܟ ܕܐܡܪ ܡܪܝ ܫܠܡܐ ܒܫܠܝܚܘܗܝ ܩܕܝܫܝܢ ܕܐܡܪ ܠܗܘܢ ܕܠܐ ܢܗܘܘܢ ܐܦ ܗܘ ܒܥܠ ܡܠܟ ܠܟܠ ܚܕ ܡܢܗܘܢ ܐܠܐ ܐܦ ܗܘ ܢܗܘܐ ܠܗܘܢ ܠܟܠ ܚܕ ܡܢܗܘܢ

ﺍﻟﻠﻬﻢ ﺍﻏﻔﺮ ﻟﻲ ﻭﻟﻮﺍﻟﺪﻱ ﻭﻟﻤﻦ ﻟﻪ ﺣﻖ ﻋﻠﻲ ﻭﻋﻠﻴﻬﻢ ﻭﻟﻤﻦ ﻫﻮ ﺃﻋﻠﻢ ﺑﻪ ﻣﻨﻲ ﻭﻣﻦ ﻟﺴﺖ ﺃﻋﻠﻢ ﺑﻪ ﻣﻨﻬﻢ ﻭﻟﻤﻦ ﺃﻧﺎ ﺃﻋﻠﻢ ﺑﻪ ﻣﻨﻬﻢ ﻭﻟﻤﻦ ﻟﺴﺖ ﺃﻋﻠﻢ ﺑﻪ ﻣﻨﻲ

ﻭﻟﻴﺲ ﻟﻠﻤﺴﻴﺢ ﺍﻟﻤﺼﻠﻮﺏ ﺍﻟﻘﺎﺋﻢ ﻣﻦ ﺑﻴﻦ ﺍﻷﻣﻮﺍﺕ ﺳﻠﻄﺎﻥ ﻋﻠﻰ ﺍﻟﻤﻮﺕ ﻭﻻ ﻋﻠﻰ ﺍﻟﺠﺤﻴﻢ ﻭﻻ ﻋﻠﻰ ﺍﻟﺸﻴﻄﺎﻥ ﻭﻻ ﻋﻠﻰ ﺍﻟﺨﻄﻴﺔ ﻭﻻ ﻋﻠﻰ ﺍﻟﻌﺎﻟﻢ ﻭﻻ ﻋﻠﻰ ﺍﻟﺠﺴﺪ ﻭﻻ ﻋﻠﻰ ﺍﻟﻨﻔﺲ ﻭﻻ ﻋﻠﻰ ﺍﻟﺮﻭﺡ ﻭﻻ ﻋﻠﻰ ﺍﻟﻘﻠﺐ ﻭﻻ ﻋﻠﻰ ﺍﻟﻔﻜﺮ ﻭﻻ ﻋﻠﻰ ﺍﻟﺤﻮﺍﺱ ﻭﻻ ﻋﻠﻰ ﺍﻟﻤﺸﺎﻋﺮ ﻭﻻ ﻋﻠﻰ ﺍﻟﺸﻬﻮﺍﺕ ﻭﻻ ﻋﻠﻰ ﺍﻟﻤﻴﻮﻝ ﻭﻻ ﻋﻠﻰ ﺍﻟﻌﺎﺩﺍﺕ ﻭﻻ ﻋﻠﻰ ﺍﻟﺘﻘﺎﻟﻴﺪ ﻭﻻ ﻋﻠﻰ ﺍﻟﻤﺒﺎﺩﺉ ﻭﻻ ﻋﻠﻰ ﺍﻟﻤﻌﺘﻘﺪﺍﺕ ﻭﻻ ﻋﻠﻰ ﺍﻟﻤﺒﺎﺩﻱﺀ

ﻭﻣﻦ ﻳﺘﻮﻛﻞ ﻋﻠﻰ ﷲ ﻓﻬﻮ ﺣﺴﺒﻪ ﺇﻥ ﷲ ﺑﺎﻟﻎ ﺃﻣﺮﻩ ۚ ﻗﺪ ﺟﻌﻞ ﷲ ﻟﻜﻞ ﺷﻲء ﻗﺪﺭﺍ ۝
ﻭﺍﻟﻼﺋﻲ ﻳﺌﺴﻦ ﻣﻦ ﺍﻟﻤﺤﻴﺾ ﻣﻦ ﻧﺴﺎﺋﻜﻢ ﺇﻥ ﺍﺭﺗﺒﺘﻢ ﻓﻌﺪﺗﻬﻦ ﺛﻼﺛﺔ ﺃﺷﻬﺮ ﻭﺍﻟﻼﺋﻲ ﻟﻢ ﻳﺤﺾﻦ ۚ
ﻭﺃﻭﻟﺎﺕ ﺍﻷﺣﻤﺎﻝ ﺃﺟﻠﻬﻦ ﺃﻥ ﻳﻀﻌﻦ ﺣﻤﻠﻬﻦ ۚ ﻭﻣﻦ ﻳﺘﻖ ﷲ ﻳﺠﻌﻞ ﻟﻪ ﻣﻦ ﺃﻣﺮﻩ ﻳﺴﺮﺍ ۝
ﺫﻟﻚ ﺃﻣﺮ ﷲ ﺃﻧﺰﻟﻪ ﺇﻟﻴﻜﻢ ۚ ﻭﻣﻦ ﻳﺘﻖ ﷲ ﻳﻜﻔﺮ ﻋﻨﻪ ﺳﻴﺌﺎﺗﻪ ﻭﻳﻌﻈﻢ ﻟﻪ ﺃﺟﺮﺍ ۝
ﺃﺳﻜﻨﻮﻫﻦ ﻣﻦ ﺣﻴﺚ ﺳﻜﻨﺘﻢ ﻣﻦ ﻭﺟﺪﻛﻢ ﻭﻻ ﺗﻀﺎﺭﻭﻫﻦ ﻟﺘﻀﻴﻘﻮﺍ ﻋﻠﻴﻬﻦ ۚ
ﻭﺇﻥ ﻛﻦ ﺃﻭﻻﺕ ﺣﻤﻞ ﻓﺄﻧﻔﻘﻮﺍ ﻋﻠﻴﻬﻦ ﺣﺘﻰ ﻳﻀﻌﻦ ﺣﻤﻠﻬﻦ ۚ ﻓﺈﻥ ﺃﺭﺿﻌﻦ ﻟﻜﻢ ﻓﺂﺗﻮﻫﻦ ﺃﺟﻮﺭﻫﻦ ۚ
ﻭﺃﺗﻤﺮﻭﺍ ﺑﻴﻨﻜﻢ ﺑﻤﻌﺮﻭﻑ ۖ ﻭﺇﻥ ﺗﻌﺎﺳﺮﺗﻢ ﻓﺴﺘﺮﺿﻊ ﻟﻪ ﺃﺧﺮﻯ ۝
ﻟﻴﻨﻔﻖ ﺫﻭ ﺳﻌﺔ ﻣﻦ ﺳﻌﺘﻪ ۖ ﻭﻣﻦ ﻗﺪﺭ ﻋﻠﻴﻪ ﺭﺯﻗﻪ ﻓﻠﻴﻨﻔﻖ ﻣﻤﺎ ﺁﺗﺎﻩ ﷲ ۚ ﻻ ﻳﻜﻠﻒ ﷲ ﻧﻔﺴﺎ ﺇﻻ ﻣﺎ ﺁﺗﺎﻫﺎ ۚ
ﺳﻴﺠﻌﻞ ﷲ ﺑﻌﺪ ﻋﺴﺮ ﻳﺴﺮﺍ ۝
ﻭﻛﺄﻳﻦ ﻣﻦ ﻗﺮﻳﺔ ﻋﺘﺖ ﻋﻦ ﺃﻣﺮ ﺭﺑﻬﺎ ﻭﺭﺳﻠﻪ ﻓﺤﺎﺳﺒﻨﺎﻫﺎ ﺣﺴﺎﺑﺎ ﺷﺪﻳﺪﺍ ﻭﻋﺬﺑﻨﺎﻫﺎ ﻋﺬﺍﺑﺎ ﻧﻜﺮﺍ ۝
ﻓﺬﺍﻗﺖ ﻭﺑﺎﻝ ﺃﻣﺮﻫﺎ ﻭﻛﺎﻥ ﻋﺎﻗﺒﺔ ﺃﻣﺮﻫﺎ ﺧﺴﺮﺍ ۝
ﺃﻋﺪ ﷲ ﻟﻬﻢ ﻋﺬﺍﺑﺎ ﺷﺪﻳﺪﺍ ۖ ﻓﺎﺗﻘﻮﺍ ﷲ ﻳﺎ ﺃﻭﻟﻲ ﺍﻷﻟﺒﺎﺏ ۚ ﺍﻟﺬﻳﻦ ﺁﻣﻨﻮﺍ ۚ ﻗﺪ ﺃﻧﺰﻝ ﷲ ﺇﻟﻴﻜﻢ ﺫﻛﺮﺍ ۝
ﺭﺳﻮﻻ ﻳﺘﻠﻮ ﻋﻠﻴﻜﻢ ﺁﻳﺎﺕ ﷲ ﻣﺒﻴﻨﺎﺕ ﻟﻴﺨﺮﺝ ﺍﻟﺬﻳﻦ ﺁﻣﻨﻮﺍ ﻭﻋﻤﻠﻮﺍ ﺍﻟﺼﺎﻟﺤﺎﺕ ﻣﻦ ﺍﻟﻈﻠﻤﺎﺕ ﺇﻟﻰ ﺍﻟﻨﻮﺭ ۚ
ﻭﻣﻦ ﻳﺆﻣﻦ ﺑﺎﷲ ﻭﻳﻌﻤﻞ ﺻﺎﻟﺤﺎ ﻳﺪﺧﻠﻪ ﺟﻨﺎﺕ ﺗﺠﺮﻱ ﻣﻦ ﺗﺤﺘﻬﺎ ﺍﻷﻧﻬﺎﺭ ﺧﺎﻟﺪﻳﻦ ﻓﻴﻬﺎ ﺃﺑﺪﺍ ۚ ﻗﺪ ﺃﺣﺴﻦ ﷲ ﻟﻪ ﺭﺯﻗﺎ ۝
ﺍﷲ ﺍﻟﺬﻱ ﺧﻠﻖ ﺳﺒﻊ ﺳﻤﺎﻭﺍﺕ ﻭﻣﻦ ﺍﻷﺭﺽ ﻣﺜﻠﻬﻦ ۚ ﻳﺘﻨﺰﻝ ﺍﻷﻣﺮ ﺑﻴﻨﻬﻦ ﻟﺘﻌﻠﻤﻮﺍ ﺃﻥ ﷲ ﻋﻠﻰ ﻛﻞ ﺷﻲء ﻗﺪﻳﺮ ۙ
ﻭﺃﻥ ﷲ ﻗﺪ ﺃﺣﺎﻁ ﺑﻜﻞ ﺷﻲء ﻋﻠﻤﺎ ۝

هقل حلسو كا ٢دم صحلة صدم ٢ل ٠صلحة لقهم ٠
٤ص٢هصة ٨صلقة ٢سصحصة ٦هكة ٥هة سة ٥ل ٤
٠٢صقل ٢سهل ٥ل ٢هم ٢سهم ٢سهم ٢صهصة
٤٢٦سة هم ص٢صهة ٦سهة ٢هم ٢هم ٥ل ٤
٠٦سة ٢ حصل ٢صهة ص٢صهة هم ٢ل ٠
٤٢صهصة ٨هم ٦سة ٢هم ٢هم ٢ ص٢صهة ٠
٠٦سة ٢هم ٢سهل ص٢صهة ٢هم ٢هم ٢هم

ﻭﻟﻴﺲ ﻟﻠﻤﺴﻴﺢ ﺍﻟﻤﺨﻠﺺ ﺍﻟﻤﺤﺒﻮﺏ ﺍﻟﻤﺘﻮﺳﻞ ﺇﻟﻴﻪ ﺑﺎﻟﺼﻼﺓ ﻭﺍﻟﺘﻀﺮﻉ ﻭﺍﻟﺪﻣﻮﻉ ﻭﺍﻟﺼﻮﻡ ﻭﺍﻟﺴﻬﺮ ﻭﺍﻟﺴﻬﺎﺩ ﻭﺍﻟﺘﻌﺐ ﻭﺍﻟﻌﻨﺎﺀ ﻭﺍﻟﺠﻬﺪ ﻭﺍﻟﻤﺸﻘﺔ ﻭﺍﻟﻀﻴﻖ ﻭﺍﻟﺸﺪﺓ ﻭﺍﻟﻤﺮﺽ ﻭﺍﻟﻤﻮﺕ ﻭﺍﻟﺼﻠﺐ ﻭﺍﻟﻘﺒﺮ ﻭﺍﻟﺠﺤﻴﻢ ﻭﺍﻟﻌﺬﺍﺏ ﻭﺍﻟﻨﺎﺭ ﻭﺍﻟﺪﻳﻦ ﻭﺍﻟﺤﺒﺲ ﻭﺍﻟﻘﻴﺪ ﻭﺍﻟﺴﺠﻦ ﻭﺍﻟﺘﺠﺮﺩ ﻭﺍﻟﻐﺮﺑﺔ ﻭﺍﻟﺠﻮﻉ ﻭﺍﻟﻌﻄﺶ ﻭﺍﻟﺴﻘﻢ ﻭﺍﻟﻌﺮﻱ ﻭﺍﻟﺒﺮﺩ ﻭﺍﻟﺤﺮ ﻭﺍﻟﺘﻌﺮﻱ ﻭﺍﻟﺨﻮﻑ ﻭﺍﻟﺮﻋﺪﺓ ﻭﺍﻟﺮﺟﻔﺔ ﻭﺍﻟﺰﻟﺰﻟﺔ ﻭﺍﻟﻤﺨﺎﻭﻑ ﻭﺍﻟﺸﺪﺍﺋﺪ ﻭﺍﻟﻤﺼﺎﺋﺐ ﻭﺍﻟﻤﺤﻦ ﻭﺍﻟﺘﺠﺎﺭﺏ ﻭﺍﻟﺘﺠﺮﺑﺔ ﻭﺍﻟﺘﺠﺮﺩ ﻭﺍﻟﺘﺠﺮﻳﺪ ﻭﺍﻟﺘﺠﺮﻳﺪ ﻭﺍﻟﺘﺠﺮﻳﺪ

ܘܐܡܪ ܠܗ ܐܝܟ ܐܬ ܒܗܪ ܐܢܫ ܕܠܐ ܠܒܫ ܠܒܘܫܐ ܕܚܬܢܐ ܘܐܢܬ ܠܒܫܬ

ولما عقد إبراهيم الأحلاف مع أبيمالك وفيكول
رئيس جيشه وأقام بئر سبع وغرس أثلة في
بئر سبع ودعا هناك باسم الرب الإله السرمدي :
وتغرب إبراهيم في أرض الفلسطينيين أيامًا
كثيرة :
وبعد هذه الأمور امتحن الله إبراهيم فقال له
يا إبراهيم فأجاب ها أنا ذا :
فقال له خذ ابنك وحيدك الذي تحبه إسحاق
واذهب إلى أرض المريا وأصعده هناك محرقة
على أحد الجبال الذي أقول لك :
فبكر إبراهيم في الغد وشد على حماره وأخذ
معه اثنين من غلمانه وإسحاق ابنه وشق حطب
المحرقة ومضى إلى الموضع الذي قال له الله :
وفي اليوم الثالث رفع إبراهيم عينيه ونظر
الموضع من بعيد :
فقال إبراهيم لغلمانه اجلسوا ههنا مع الحمار
وأنا والغلام نذهب إلى هناك ونسجد ونرجع إليكم :
فأخذ إبراهيم حطب المحرقة ووضعه على
إسحاق ابنه وأخذ بيده النار والسكين ومضيا
كلاهما معًا :
فقال إسحاق لإبراهيم أبيه يا أبي فقال ها أنا
ذا يا ابني فقال ها النار والحطب وأين الخروف
للمحرقة :
فقال إبراهيم الله يرى له الخروف للمحرقة يا
ابني فمضيا كلاهما معًا :

ಅಂಬಿಗರ ಚೌಡಯ್ಯನವರ ವಚನಗಳು

ಮಾಡಿದನು. ಆಗ ಅವನು ಅವರಿಗೆ ಹೇಳಿದ್ದೇನಂದರೆ : ನೀವು ಹೋಗಿ ಆ ನರಿಗೆ ಹೇಳಿರಿ : ಇಗೋ, ನಾನು ಇವತ್ತು ನಾಳೆ ದೆವ್ವಗಳನ್ನು ಬಿಡಿಸುತ್ತೇನೆ, ಮತ್ತು ಸ್ವಸ್ಥಮಾಡುತ್ತೇನೆ, ಮೂರನೆಯ ದಿವಸ ನಾನು ಪರಿಪೂರ್ಣನಾಗುವೆನು. ಆದರೆ ಇಂದಿನಿಂದ ನಾಳೆಯೂ ಅದರ ಮರುದಿನವೂ ನಾನು ನಡೆಯಬೇಕಾಗಿದೆ. ಯಾಕಂದರೆ ಯೆರೂಸಲೇಮಿನ ಹೊರತು ಬೇರೆ ಯಾವ ಪ್ರವಾದಿಯೂ ನಾಶವಾಗಿ ಹೋಗುವದಿಲ್ಲ. ಯೆರೂಸಲೇಮೇ, ಯೆರೂಸಲೇಮೇ, ಪ್ರವಾದಿಗಳನ್ನು ಕೊಲ್ಲುವವಳೇ, ನಿನ್ನ ಬಳಿಗೆ ಕಳುಹಿಸಲ್ಪಟ್ಟವರನ್ನು ಕಲ್ಲೆಸೆದು ಕೊಲ್ಲುವವಳೇ, ಕೋಳಿಯು ತನ್ನ ಮರಿಗಳನ್ನು ರೆಕ್ಕೆಗಳ ಕೆಳಗೆ ಕೂಡಿಸಿಕೊಳ್ಳುವಂತೆ ನಾನು ನಿನ್ನ ಮಕ್ಕಳನ್ನು ಎಷ್ಟೋ ಸಾರಿ ಕೂಡಿಸಿಕೊಳ್ಳಬೇಕೆಂದಿದ್ದೆನು. ಆದರೆ ನೀವು ಒಪ್ಪಲಿಲ್ಲ. ಇಗೋ, ನಿಮ್ಮ ಮನೆಯು ನಿಮಗೆ ಹಾಳಾಗಿ ಬಿಡುವದು. ಯಾಕಂದರೆ ಕರ್ತನ ಹೆಸರಿನಲ್ಲಿ ಬರುವವನು ಧನ್ಯನು ಎಂದು ನೀವು ಹೇಳುವ ತನಕ ನೀವು ನನ್ನನ್ನು ಇನ್ನು ಮೇಲೆ ನೋಡುವದಿಲ್ಲವೆಂದು ನಿಮಗೆ ಹೇಳುತ್ತೇನೆ.

೧೪ ಅವನು ಯೆರೂಸಲೇಮಿಗೆ ಸೇರಿದಾಗ ಪಟ್ಟಣವೆಲ್ಲಾ ಕಳವಳಗೊಂಡು ಇವನು ಯಾರು ಎಂದು ಕೇಳಿದರು. ೧೫ ಆಗ ಜನಸಮೂಹವು ಇವನು ಗಲಿಲಾಯದ ನಜರೇತಿನ ಪ್ರವಾದಿಯಾದ ಯೇಸು ಎಂದು ಹೇಳಿತು. ೧೬ ಯೇಸು ದೇವಾಲಯದೊಳಗೆ ಹೋಗಿ ಅಲ್ಲಿ ಮಾರುವವರನ್ನೂ ಕೊಳ್ಳುವವರನ್ನೂ ಹೊರಗೆ ಹಾಕಿ ಕಾಸುಗಾರರ ಮೇಜುಗಳನ್ನೂ ಪಾರಿವಾಳ ಮಾರುವವರ ಆಸನಗಳನ್ನೂ ಕೆಡವಿ ಹಾಕಿದನು. ೧೭ ಅವನು ಅವರಿಗೆ ಹೇಳಿದ್ದೇನಂದರೆ : ನನ್ನ ಮನೆಯು ಪ್ರಾರ್ಥನೆಯ ಮನೆಯೆಂದು ಕರೆಯಲ್ಪಡುವದು ಎಂದು ಬರೆದಿದೆ. ಆದರೆ ನೀವು ಅದನ್ನು ಕಳ್ಳರ ಗವಿಯನ್ನಾಗಿ ಮಾಡಿದ್ದೀರಿ. ೧೮ ಆಗ ಕುರುಡರೂ ಕುಂಟರೂ ಅವನ ಬಳಿಗೆ ದೇವಾಲಯದಲ್ಲಿ ಬಂದರು. ಅವನು ಅವರನ್ನು ಸ್ವಸ್ಥಮಾಡಿದನು. ೧೯ ಆದರೆ ಅವನು ಮಾಡಿದ ಅದ್ಭುತಗಳನ್ನೂ ದೇವಾಲಯದಲ್ಲಿ ಮಕ್ಕಳು ಹೊಸನ್ನ ದಾವೀದನ ಮಗನಿಗೆ ಎಂದು ಕೂಗುವದನ್ನೂ ಕೇಳಿ ಮುಖ್ಯಯಾಜಕರೂ ಶಾಸ್ತ್ರಿಗಳೂ ಕೋಪಗೊಂಡು ೨೦ ಅವನಿಗೆ ಹೇಳಿದ್ದೇನಂದರೆ : ಇವರು ಹೇಳುವದನ್ನು ನೀನು ಕೇಳುತ್ತೀಯಾ ? ಯೇಸು ಅವರಿಗೆ ಹೇಳಿದ್ದೇನಂದರೆ : ಹೌದು, ಕೇಳುತ್ತೇನೆ. ಮಕ್ಕಳ ಮತ್ತು ಎಳೆಯ ಕೂಸುಗಳ ಬಾಯಿಂದ ನೀನು ಸ್ತೋತ್ರವನ್ನು ಸಿದ್ಧಮಾಡಿಕೊಂಡಿದ್ದೀಯೆಂದು ನೀವು ಎಂದಿಗೂ ಓದಲಿಲ್ಲವೋ ? ೨೧ ಆಗ ಅವನು ಅವರನ್ನು ಬಿಟ್ಟು ಪಟ್ಟಣದಿಂದ ಹೊರಗೆ ಬೆಥಾನ್ಯಕ್ಕೆ ಹೋಗಿ ಅಲ್ಲಿ ರಾತ್ರಿ ಕಳೆದನು. ೨೨ ಆಗ ಅವನು ಬೆಳಿಗ್ಗೆ ಪಟ್ಟಣಕ್ಕೆ ಹಿಂತಿರುಗಿ ಬರುವಾಗ ಹಸಿವೆಯಾಯಿತು. ೨೩ ಆಗ ಅವನು ದಾರಿಯ ಪಕ್ಕದಲ್ಲಿ ಒಂದು ಅಂಜೂರದ ಮರವನ್ನು ನೋಡಿ ಅದರ ಬಳಿಗೆ ಬಂದು ಎಲೆಗಳಲ್ಲದೆ ಅದರಲ್ಲಿ ಏನೂ ಕಾಣದೆ ಅದಕ್ಕೆ ಹೇಳಿದ್ದೇನಂದರೆ : ಇನ್ನು ಮೇಲೆ ನಿನ್ನಲ್ಲಿ ಎಂದಿಗೂ ಫಲ ಬಾರದಿರಲಿ. ಆಗ ಅಂಜೂರದ ಮರವು ಕೂಡಲೇ ಒಣಗಿ ಹೋಯಿತು. ೨೪ ಇದನ್ನು ಶಿಷ್ಯರು ನೋಡಿ ಆಶ್ಚರ್ಯಪಟ್ಟು ಅಂಜೂರದ ಮರವು ಕೂಡಲೇ ಒಣಗಿ ಹೋಯಿತಲ್ಲಾ ಎಂದು ಹೇಳಿದರು. ೨೫ ಆಗ ಯೇಸು ಅವರಿಗೆ ಉತ್ತರವಾಗಿ ಹೇಳಿದ್ದೇನಂದರೆ : ನೀವು ನಂಬಿಕೆಯುಳ್ಳವರಾಗಿ ಸಂದೇಹಪಡದಿದ್ದರೆ ಅಂಜೂರದ ಮರಕ್ಕೆ ಮಾಡಿದ್ದನ್ನು ಮಾತ್ರವಲ್ಲದೆ ಈ ಬೆಟ್ಟಕ್ಕೆ ಎದ್ದು ಸಮುದ್ರದಲ್ಲಿ ಬೀಳು ಎಂದು ಹೇಳಿದರೂ ಆಗುವದು. ೨೬ ಆಗ ನೀವು ಪ್ರಾರ್ಥನೆಯಲ್ಲಿ ನಂಬಿಕೆಯುಳ್ಳವರಾಗಿ ಏನನ್ನು ಕೇಳಿಕೊಂಡರೂ ಅದನ್ನು ಹೊಂದುವಿರಿ.

ה ויקרא אל משה וידבר יהוה אליו מאהל מועד לאמר: דבר
אל בני ישראל ואמרת אלהם אדם כי יקריב מכם קרבן
ליהוה מן הבהמה מן הבקר ומן הצאן תקריבו את קרבנכם:
ו אם עולה קרבנו מן הבקר זכר תמים יקריבנו אל פתח
אהל מועד לרצנו לפני יהוה: וסמך את ידו על ראש
העלה ונרצה לו לכפר עליו: ושחט את בן הבקר לפני
יהוה והקריבו בני אהרן הכהנים את הדם וזרקו את הדם
על המזבח אשר פתח אהל מועד: והפשיט את העלה
וניתח אתה לנתחיה: ונתנו בני אהרן הכהן אש על
המזבח וערכו עצים על האש: וערכו בני אהרן הכהנים
את הנתחים את הראש ואת הפדר על העצים אשר על
האש אשר על המזבח: והקרב ואת הכרעים ירחץ במים
והקטיר הכהן את הכל המזבחה עלה אשה ריח ניחח
ליהוה: ואם מן הצאן קרבנו מן הכשבים או מן העזים
לעלה זכר תמים יקריבנו: ושחט אתו על ירך המזבח
צפנה לפני יהוה וזרקו בני אהרן הכהנים את דמו על
המזבח סביב: ואת נתחיו את ראשו ואת פדרו וערך
הכהן אתם על עציהם אשר על האש אשר על המזבח:
והקרב והכרעים ירחץ במים והקריב הכהן את הכל
והקטיר המזבחה עלה הוא אשה ריח ניחח ליהוה:
ואם מן העוף עלה קרבנו ליהוה ומן התרים או מבני
יונה את קרבנו: והקריבו אל המזבח ומלק את ראשו
והקטיר המזבחה ונמצה דמו אל קיר המזבח: והסיר את
מוראתו בנוצתה והשליך אתה אצל המזבח קדמה אל
מקום הדשן: ובקע אתו בבקעתו לא יבדיל והקטירו
הכהן המזבחה על העצים אשר על האש עלה הוא אשה
ריח ניחח ליהוה: ואם מנחה קרבן מנחת בכורים
תקריב ליהוה אביב קלי בכרמל תקריב את קרבן
מנחתך: ונתת עליה שמן ושמת עליה לבנה מנחה הוא:
והקטיר הכהן את אזכרתה מגרסה ומשמנה על כל
לבנתה אזכרתה אשה ליהוה: והנותרת ממנה לאהרן
ולבניו קדש קדשים מאשי יהוה: וכי תקריב קרבן
מנחה מאפה תנור סלת חלת מצות בלולת בשמן ורקיקי
מצות משחים בשמן: ואם מנחה על המחבת קרבנך סלת
בלולה בשמן מצה תהיה: פתות אתה פתים ויצקת עליה
שמן מנחה הוא: ואם מנחת מרחשת קרבנך סלת בשמן
תעשה: והבאת את המנחה אשר יעשה אלה ליהוה והקריב
אל הכהן והגישו אל המזבח: והרים הכהן מן המנחה
את אזכרתה והקטיר המזבחה אשה ריח ניחח ליהוה:
והנותרת ממנחה לאהרן ולבניו קדש קדשים מאשי יהוה:
כל המנחה אשר תקריבו ליהוה לא תעשה חמץ כי כל
שאר וכל דבש לא תקטירו ממנו אשה ליהוה: קרבן
ראשית תקריבו אתם ליהוה ואל המזבח לא יעלו לריח
ניחח: וכל קרבן מנחתך במלח תמלח ולא תשבית מלח
ברית אלהיך מעל מנחתך על כל קרבנך תקריב מלח:
וכי תקריב מנחת בכורים ליהוה אביב קלי תקריב על
מנחת בכוריך: ונתתה עליה שמן ושמת עליה לבנה
מנחה הוא: והקטיר הכהן את אזכרתה מגרסה ומשמנה
על כל לבנתה אשה ליהוה:

6 మీరు ఇక్కడ ఉండండి. యూదుల అధికారులు, యూదుల పెద్దలు
ఈ దేవుని మందిరాన్ని వారి స్థలంలో కట్టాలి.
8 అంతేకాక నేను మీరు ఈ దేవుని మందిరాన్ని కట్టడానికి
యూదుల పెద్దలకు ఏమి చేయాలో ఆజ్ఞాపిస్తున్నాను:
రాజు ఖజానా నుండి, అనగా యూదా ప్రాంతంలో
8 నది అవతల ఉన్న రాజు పన్నుల నుండి, ఆ మనుషులకు
ఖర్చు అవ్వకుండా ఉండేలా వారికి ఇవ్వాలి.
అవసరమైన వాటిని ఇవ్వాలి: వారు పరలోకపు దేవునికి
4 అర్పించడానికి కోడెలు, పొట్టేళ్లు, గొర్రెపిల్లలు,

4 గోధుమలు, ఉప్పు, ద్రాక్షారసం, నూనె వంటివి
యాజకులు యెరూషలేములో అర్పించడానికి
7 ఇవ్వాలి. ప్రతిరోజు వారికి ఇవ్వాలి. ఎటువంటి
పొరపాటు లేకుండా ఇవ్వాలి. ఎందుకంటే వారు
పరలోకపు దేవునికి సువాసనగల అర్పణలు
అర్పిస్తారు. రాజు, అతని కుమారులు
10 కోసం వారు ప్రార్థన చేయాలి.

11 ఈ ఆజ్ఞను ఎవరైనా మార్చినట్లయితే, వారి ఇంటి
నుండి ఒక దూలాన్ని తీసుకొని, దానిపై వారిని
ఉరితీయాలి. వారి ఇల్లు చెత్తకుప్పగా
12 మార్చబడాలి. ఈ ఆజ్ఞను మార్చడానికి
ప్రయత్నించే ఏ రాజునైనా, ఏ ప్రజలనైనా
యెరూషలేములో ఉన్న ఈ దేవుని మందిరాన్ని
నాశనం చేయడానికి ప్రయత్నించే ఏ రాజునైనా
దేవుడు నాశనం చేస్తాడు. నేను దర్యావేషు
13 ఈ ఆజ్ఞను ఇచ్చాను. ఈ ఆజ్ఞను
వెంటనే పాటించాలి.

14 అప్పుడు యూదుల పెద్దలు ప్రవక్తయైన హగ్గయి,
ఇద్దో మనవడైన జెకర్యా ప్రవచించినట్లుగా
పనిచేయడం కొనసాగించారు. వారు ఇశ్రాయేలు
దేవుని ఆజ్ఞను పాటించి, కోరెషు, దర్యావేషు,
15 పర్షియా రాజైన అర్తహషస్త ఆజ్ఞలను
పాటించారు. దర్యావేషు పాలనలోని ఆరవ
సంవత్సరం అదారు నెల మూడవ రోజున
16 ఆలయం పూర్తయింది. ఇశ్రాయేలు ప్రజలు,
యాజకులు, లేవీయులు, బందిఖానా నుండి
తిరిగి వచ్చిన ఇతర ప్రజలు ఈ దేవుని
17 మందిరాన్ని ఆనందంగా ప్రతిష్ఠించారు.
ప్రతిష్ఠ కోసం వారు 100 కోడెలు, 200
పొట్టేళ్లు, 400 గొర్రెపిల్లలు అర్పించారు.
ఇశ్రాయేలు 12 తెగలకు ప్రతినిధులుగా
18 12 మేకలను పాపపరిహారార్థబలిగా
అర్పించారు. మోషే ధర్మశాస్త్రంలో
రాసినట్లుగా యాజకులను, లేవీయులను
వారి వారి సమూహాలలో నియమించారు.
యెరూషలేములో ఉన్న దేవుని మందిరంలో
సేవ చేయడానికి వారిని నియమించారు.

[illegible]

* ﺣﺪﻳﺚ : ﺍﻟﺼﻼﺓ ﻧﻮﺭ *

ہے کہ اس کا نام ہمیشہ رہے گا۔
سے صفحہ ۱۵۰ تک ہمیشہ ہمیشہ
کی زندگی ہے۔
کہ ہمیشہ ہمیشہ اس کی
جو ہمیشہ ہمیشہ تک
ہے اور ہمیشہ ہمیشہ
ہمیشہ ہمیشہ ہمیشہ
ہمیشہ ہمیشہ ہمیشہ
ہمیشہ

ಸಕಲ ಜೀವಾತ್ಮರಿಗೆ ಶಿವನೆ ಪರಮಾತ್ಮನು ।
ಸಕಲ ಜೀವಾತ್ಮರಲಿ ಶಿವನಿಹನು ಸಾಕ್ಷಿಯು ।
ಸಕಲ ಜೀವಾತ್ಮರಿಗೆ ಶಿವನೆ ಕರ್ತೃವು ।
ಸಕಲ ಜೀವಾತ್ಮರಿಗೆ ಶಿವನೆ ಭೋಕ್ತೃವು ।
ಸಕಲ ಜೀವಾತ್ಮರಿಗೆ ಶಿವನೆ ಪ್ರೇರಕನು ।
ಸಕಲ ಜೀವಾತ್ಮರಿಗೆ ಶಿವನೆ ಪೋಷಕನು ।
ಸಕಲ ಜೀವಾತ್ಮರಿಗೆ ಶಿವನೆ ಸಂಹಾರಕ ।
ಸಕಲ ಜೀವಾತ್ಮರಿಗೆ ಶಿವನೆ ಮೋಕ್ಷದಾತ ।
ಸಕಲ ಜೀವಾತ್ಮರಿಗೆ ಶಿವನೆ ಸದ್ಗುರುವು ।
ಸಕಲ ಜೀವಾತ್ಮರಿಗೆ ಶಿವನೆ ಸದ್ಗತಿಯು ।
ಸಕಲ ಜೀವಾತ್ಮರಿಗೆ ಶಿವನೆ ಸಾಧ್ಯವು ।
ಸಕಲ ಜೀವಾತ್ಮರಿಗೆ ಶಿವನೆ ಸಾಧನವು ।
ಸಕಲ ಜೀವಾತ್ಮರಿಗೆ ಶಿವನೆ ಸಾಧಕನು ।
ಸಕಲ ಜೀವಾತ್ಮರಿಗೆ ಶಿವನೆ ಸಾಧನೆಯು ।
ಸಕಲ ಜೀವಾತ್ಮರಿಗೆ ಶಿವನೆ ಸಿದ್ಧಿಯು ।
ಸಕಲ ಜೀವಾತ್ಮರಿಗೆ ಶಿವನೆ ಸಿದ್ಧನು ।
ಸಕಲ ಜೀವಾತ್ಮರಿಗೆ ಶಿವನೆ ಸಿದ್ಧಾಂತವು ।
ಸಕಲ ಜೀವಾತ್ಮರಿಗೆ ಶಿವನೆ ಸಿದ್ಧಾಂತಿಯ

٩ على كل البلاد: وكان اذ سمع ابن هدد على داود
وقتل. وكان ادورام على جيشه. وكان
٦ متقلدا سيفا. وكان كل من رآه يرتعد.
وكان ابن هدد يملك على ادوم. وكان
٥ على كرسيه ملك. وكان اذ رأى ابن هدد
ان داود قد قتل: فخرج هو وكل اسرائيل
معه. وكان يوآب يقيم جيش
٥ ادوم. وكان يوآب يضرب كل ذكر
في ادوم. وكان ابن هدد يهرب هو
وكل رجال ادوم من عبيد ابيه معه
٥ الى مصر. وكان ابن هدد صبيا
صغيرا. وكان يأخذ رجالا من مديان
وفاران. ويأتي بهم الى مصر. وكان
٥ يأتي بهم الى فرعون ملك مصر.
فيعطيه بيتا. ويعين له طعاما.
٥ ويعطيه ارضا. وكان ابن هدد يجد
نعمة في عيني فرعون. حتى اعطاه
٥ اخت امرأته اخت تحفنيس الملكة.
٥ وكانت اخت تحفنيس تلد له جنبوت.
٥ وكان تحفنيس تفطمه في بيت فرعون.
٥ وكان جنبوت في بيت فرعون بين
٥ بني فرعون. وكان ابن هدد يسمع
في مصر ان داود قد اضطجع مع
٥ آبائه. وان يوآب رئيس الجيش
٥ قد مات. وكان ابن هدد يقول
٥ لفرعون: اطلقني فأذهب الى بلادي.
٥ وكان فرعون يقول له: ما الذي
٥ تعوزك عندي. فاذا انت تطلب
٥ ان تذهب الى بلادك. وكان
٥ يقول له: لا. ولكن اطلقني.
٥ وكان الله يقيم عليه ملكا.
٥ رزون بن اليعداع الذي هرب من
٥ سيده هدد عزر ملك صوبة.
٥ وكان يجتمع عليه رجال. ويكون
٥ رئيس غزاة. وكان يذهب الى
٥ دمشق. ويسكن فيها. ويملك
٥ في دمشق. وكان رزون عدوا
٥ لاسرائيل. وكان شرا في ايام
٥ سليمان. مع الشر الذي عمله
٥ هدد. وكان يكره اسرائيل.
٥ وكان يملك على ارام.

ڕەنگە ئەو ئاژەڵە بەتەنیا لەبەر ڕەنگی
جوانی هەڵبژێردرابێت یان هەندێک تایبەتمەندی
تری هەبووبێت کە ئێمە نایزانین. ئەگەر
هەندێک لە ئاژەڵەکان بە شێوەیەک لە شێوەکان
هەڵبژێردرابن، ئەوا ئەوە دەبێتە هۆی
زیادبوونی ژمارەیان لە ناو ئاژەڵەکانی تردا.
ئەگەر ئاژەڵێک هەبێت کە ڕەنگی جیاواز
بێت لە ڕەنگی ئاژەڵەکانی تر، ئەوا ئەو
ئاژەڵە زیاتر ڕادەکێشێت بۆ ئاژەڵی
بەرامبەر لە ڕەگەزی پێچەوانە، بۆیە
زیاتر هاوسەرگیری دەکات و منداڵی
زیاتر دەبێت. ئەگەر ئەو ڕەنگە جیاوازە
بەهۆی ژینگەوە بێت، ئەوا ئەو ئاژەڵە
زیاتر دەژیێت و منداڵی زیاتر دەبێت.
ئەگەر ئەو ڕەنگە جیاوازە بەهۆی
جینەکانەوە بێت، ئەوا ئەو جینانە
زیاتر دەگوازرێنەوە بۆ نەوەکانی
داهاتوو. ئەگەر ئەو ڕەنگە جیاوازە
بەهۆی هەردووکیانەوە بێت، ئەوا
زیاتر هاوسەرگیری دەکات و
زیاتر دەژیێت و منداڵی زیاتر
دەبێت و جینەکانی زیاتر
دەگوازرێنەوە بۆ نەوەکانی
داهاتوو.

ﺍﻟﻠﻬﻢ ﺍﻏﻔﺮ ﻟﻲ ﻭﻟﻮﺍﻟﺪﻱ ﻭﻟﻤﻦ ﻭﻟﺪ ﻭﻟﺪﻱ ﻭﻟﻤﻦ ﻭﻟﺪ ﻭﻟﺪ ﻭﻟﺪﻱ ﻭﻟﻤﻦ ﻟﻪ ﺣﻖ ﻋﻠﻲ ﻭﻟﻤﻦ ﻟﻲ ﻋﻠﻴﻪ ﺣﻖ ﻭﻟﻤﻦ ﺍﺳﺘﻮﺩﻋﻨﻲ ﺷﻴﺌﺎ ﻓﻀﻴﻌﺘﻪ ﻭﻟﻤﻦ ﺍﺳﺘﻮﺩﻋﻨﻲ ﺷﻴﺌﺎ ﻓﺤﻔﻈﺘﻪ ﻭﻟﻤﻦ ﺍﺳﺘﻮﺩﻋﻨﻲ ﺷﻴﺌﺎ ﻓﻨﺴﻴﺘﻪ ﻭﻟﻤﻦ ﺍﺳﺘﻮﺩﻋﻨﻲ ﺷﻴﺌﺎ ﻓﺬﻛﺮﺗﻪ ﻭﻟﻤﻦ ﺍﺳﺘﻮﺩﻋﻨﻲ ﺷﻴﺌﺎ ﻓﺄﺩﻳﺘﻪ ﻭﻟﻤﻦ ﺍﺳﺘﻮﺩﻋﻨﻲ ﺷﻴﺌﺎ ﻓﻜﺘﻤﺘﻪ ﻭﻟﻤﻦ ﺍﺳﺘﻮﺩﻋﻨﻲ ﺷﻴﺌﺎ ﻓﺤﻔﻈﺘ

ﺍﻟﻠﻪ ﺍﻟﺮﺣﻤﻦ ﺍﻟﺮﺣﻴﻢ ﻗﻞ ﻫﻮ ﺍﻟﻠﻪ ﺃﺣﺪ ۝ ﺍﻟﻠﻪ ﺍﻟﺼﻤﺪ ۝ ﻟﻢ ﻳﻠﺪ ﻭﻟﻢ ﻳﻮﻟﺪ ۝ ﻭﻟﻢ ﻳﻜﻦ ﻟﻪ ﻛﻔﻮﺍ ﺃﺣﺪ ۝ ﻗﻞ ﺃﻋﻮﺫ ﺑﺮﺏ ﺍﻟﻔﻠﻖ ۝ ﻣﻦ ﺷﺮ ﻣﺎ ﺧﻠﻖ ۝ ﻭﻣﻦ ﺷﺮ ﻏﺎﺳﻖ ﺇﺫﺍ ﻭﻗﺐ ۝ ﻭﻣﻦ ﺷﺮ ﺍﻟﻨﻔﺎﺛﺎﺕ ﻓﻲ ﺍﻟﻌﻘﺪ ۝ ﻭﻣﻦ ﺷﺮ ﺣﺎﺳﺪ ﺇﺫﺍ ﺣﺴﺪ ۝ ﻗﻞ ﺃﻋﻮﺫ ﺑﺮﺏ ﺍﻟﻨﺎﺱ ۝ ﻣﻠﻚ ﺍﻟﻨﺎﺱ ۝ ﺇﻟﻪ ﺍﻟﻨﺎﺱ ۝ ﻣﻦ ﺷﺮ ﺍﻟﻮﺳﻮﺍﺱ ﺍﻟﺨﻨﺎﺱ ۝ ﺍﻟﺬﻱ ﻳﻮﺳﻮﺱ ﻓﻲ ﺻﺪﻭﺭ ﺍﻟﻨﺎﺱ ۝ ﻣﻦ ﺍﻟﺠﻨﺔ ﻭﺍﻟﻨﺎﺱ ۝ ﺍﻟﻠﻬﻢ ﺻﻞ ﻭﺳﻠﻢ ﻭﺑﺎﺭﻙ ﻋﻠﻰ ﺳﻴﺪﻧﺎ ﻣﺤﻤﺪ ﻭﻋﻠﻰ ﺁﻟﻪ ﻭﺻﺤﺒﻪ ﻭﺳﻠﻢ

ಅವರ ಸಂಖ್ಯೆಯ ಪ್ರಕಾರ ಅವರ ಹೆಸರುಗಳು ಇವೆ.
ಇಸ್ರಾಯೇಲಿನ ಪ್ರಧಾನರಾದ ಅವರ ಪಿತೃಗಳ ಮನೆಗಳ
ಪ್ರಕಾರ ಅವರ ಹೆಸರುಗಳು ಇವೆ. ಅವರು ಯೆಹೋವನ
ಸನ್ನಿಧಿಯಲ್ಲಿ ಪ್ರಸಿದ್ಧರಾಗಿದ್ದರು. ಅವರು ಪಿತೃಗಳ
ಮನೆಗಳಲ್ಲಿ ಪ್ರಧಾನರಾಗಿದ್ದರು. ಅವರು ಇಸ್ರಾಯೇಲಿನ
ಸಹಸ್ರಗಳಲ್ಲಿ ಪ್ರಧಾನರಾಗಿದ್ದರು. ಅವರು ಯೆಹೋವನ
ಕಡೆಗೆ ತಿರುಗಿಕೊಂಡಾಗ ಆತನು ಅವರಿಗೆ ಉತ್ತರ
ಕೊಟ್ಟನು. ಅವರು ಆತನ ಮೇಲೆ ಭರವಸವಿಟ್ಟಾಗ
ಆತನು ಅವರಿಗೆ ಸಹಾಯ ಮಾಡಿದನು. ಅವರು
ಆತನಿಗೆ ಮೊರೆಯಿಟ್ಟಾಗ ಆತನು ಅವರನ್ನು ಬಿಡುಗಡೆ
ಮಾಡಿದನು. ಅವರು ಆತನಲ್ಲಿ ಭರವಸವಿಟ್ಟಾಗ
ಅವರು ನಾಚಿಕೆಪಡಲಿಲ್ಲ. ಆದರೆ ನೀನು ನನ್ನ
ಸೇವಕನಾದ ಮೋಶೆಯ ಮತ್ತು ನಿನ್ನ ಜನರಾದ
ಇಸ್ರಾಯೇಲಿನ ಮೇಲೆ ಕರುಣೆಯಿಲ್ಲದೆ ಇರುವವನಾಗಿ
ಅವರಿಗೆ ಉತ್ತರ ಕೊಟ್ಟೆ. ಅವರು ಮಾಡಿದ ಪಾಪಗಳಿಗೆ
ಪ್ರತಿಯಾಗಿ ನೀನು ಅವರಿಗೆ ಶಿಕ್ಷೆ ವಿಧಿಸಿದಾಗ
ಅವರು ನಿನ್ನ ಮೇಲೆ ಭರವಸವಿಟ್ಟರು. ಅವರು
ಮಾಡಿದ ಪಾಪಗಳಿಗೆ ಪ್ರತಿಯಾಗಿ ನೀನು ಅವರಿಗೆ
ಶಿಕ್ಷೆ ವಿಧಿಸಿದಾಗ ಅವರು ನಿನ್ನ ಮೇಲೆ ಭರವಸವಿಟ್ಟರು.
ಅವರು ಮಾಡಿದ ಪಾಪಗಳಿಗೆ ಪ್ರತಿಯಾಗಿ ನೀನು
ಅವರಿಗೆ ಶಿಕ್ಷೆ ವಿಧಿಸಿದಾಗ ಅವರು ನಿನ್ನ ಮೇಲೆ
ಭರವಸವಿಟ್ಟರು. ಅವರು ಮಾಡಿದ ಪಾಪಗಳಿಗೆ
ಪ್ರತಿಯಾಗಿ ನೀನು ಅವರಿಗೆ ಶಿಕ್ಷೆ ವಿಧಿಸಿದಾಗ
ಅವರು ನಿನ್ನ ಮೇಲೆ ಭರವಸವಿಟ್ಟರು. ಅವರು
ಮಾಡಿದ ಪಾಪಗಳಿಗೆ ಪ್ರತಿಯಾಗಿ ನೀನು ಅವರಿಗೆ
ಶಿಕ್ಷೆ ವಿಧಿಸಿದಾಗ ಅವರು ನಿನ್ನ ಮೇಲೆ ಭರವಸವಿಟ್ಟರು.
ಅವರು ಮಾಡಿದ ಪಾಪಗಳಿಗೆ ಪ್ರತಿಯಾಗಿ ನೀನು
ಅವರಿಗೆ ಶಿಕ್ಷೆ ವಿಧಿಸಿದಾಗ ಅವರು ನಿನ್ನ ಮೇಲೆ
ಭರವಸವಿಟ್ಟರು. ಅವರು ಮಾಡಿದ ಪಾಪಗಳಿಗೆ
ಪ್ರತಿಯಾಗಿ ನೀನು ಅವರಿಗೆ ಶಿಕ್ಷೆ ವಿಧಿಸಿದಾಗ
ಅವರು ನಿನ್ನ ಮೇಲೆ ಭರವಸವಿಟ್ಟರು. ಅವರು
ಮಾಡಿದ ಪಾಪಗಳಿಗೆ ಪ್ರತಿಯಾಗಿ ನೀನು ಅವರಿಗೆ
ಶಿಕ್ಷೆ ವಿಧಿಸಿದಾಗ ಅವರು ನಿನ್ನ ಮೇಲೆ ಭರವಸವಿಟ್ಟರು.
ಅವರು ಮಾಡಿದ ಪಾಪಗಳಿಗೆ ಪ್ರತಿಯಾಗಿ ನೀನು
ಅವರಿಗೆ ಶಿಕ್ಷೆ ವಿಧಿಸಿದಾಗ ಅವರು ನಿನ್ನ ಮೇಲೆ
ಭರವಸವಿಟ್ಟರು. ಅವರು ಮಾಡಿದ ಪಾಪಗಳಿಗೆ
ಪ್ರತಿಯಾಗಿ ನೀನು ಅವರಿಗೆ ಶಿಕ್ಷೆ ವಿಧಿಸಿದಾಗ
ಅವರು ನಿನ್ನ ಮೇಲೆ ಭರವಸವಿಟ್ಟರು. ಅವರು
ಮಾಡಿದ ಪಾಪಗಳಿಗೆ ಪ್ರತಿಯಾಗಿ ನೀನು ಅವರಿಗೆ
ಶಿಕ್ಷೆ ವಿಧಿಸಿದಾಗ ಅವರು ನಿನ್ನ ಮೇಲೆ ಭರವಸವಿಟ್ಟರು.

ﺍﻳﺴﺎ ﻛﻴﻮﮞ ﮨﻮﺍ ﮐﮧ ﺍﻥ ﮐﮯ ﺩﻝ ﻣﻴﮟ ﺍﻳﮏ ﺧﻴﺎﻝ ﺁﻳﺎ ﺍﻭﺭ ﺍﻧﮩﻮﮞ ﻧﮯ ﺍﺱ ﮐﻮ ﺍﻳﮏ ﺩﻭﺳﺮﮮ ﺳﮯ ﺑﻴﺎﻥ ﮐﻴﺎ ﺍﻭﺭ ﺍﻳﮏ ﺩﻭﺳﺮﮮ ﻧﮯ ﺍﺱ ﮐﻮ ﺩﻭﺳﺮﮮ ﺳﮯ ﺑﻴﺎﻥ ﮐﻴﺎ ﺍﻭﺭ ﺍﻥ ﺳﺐ ﻧﮯ ﺍﺱ ﮐﻮ ﺍﻳﮏ

ڕاستەوخۆ ئەوەی بینی کە ئەو ئاسمانە کراوەتەوە
و ڕۆحی خودا وەک کۆترێک دێتە خوارەوە
و بەسەر ئەودا دادەنیشێت.
و دەنگێک لە ئاسمانەوە هات و گوتی:
«ئەمە کوڕی خۆشەویستی منە کە ڕازیم پێی.»
و ئینجا ڕۆحی خودا ئیلیای بردە بیابانێک
و لەوێ چل ڕۆژ و چل شەو بێ خواردن مایەوە
و لە لایەن شەیتانەوە تاقی کرایەوە.
و لەگەڵ ئاژەڵە وەحشییەکان ژیا
و فریشتەکان خزمەتیان دەکرد.
و دوای ئەوەی یەحیا گیرا
عیسا هاتە جەلیلی
و مژدەی هاتنی پادشایەتی خودای بۆ خەڵک هێنا
و گوتی: «کاتەکە هاتووە
و پادشایەتی خودا نزیک بووەتەوە.
تەوبە بکەن و باوەڕ بە مژدەکە بهێنن.»
و کاتێک بە کەناری دەریاچەی جەلیلدا تێدەپەڕی
شەمعون و برا گەورەکەی ئەندریاسی بینی
کە تۆڕیان لە دەریاچەکەدا دەهاوێشت
چونکە ڕاوچی بوون.
و عیسا پێی گوتن: «وەرنە دوای من
و من فێرتان دەکەم چۆن ببنە ڕاوچی مرۆڤ.»
و ئەوانیش هەر ئێستا تۆڕەکانیان بەجێهێشت
و شوێنی کەوتن.
و کەمێک دواتر یاقوب و برا گەورەکەی یەحیای بینی
کە لە قایقەکەیاندا تۆڕەکانیان چاک دەکرد.
و هەر ئێستا بانگی کردن.
و ئەوانیش باوکیان زەبەدی لەگەڵ کرێکارەکان
لە قایقەکەدا بەجێهێشت
و شوێنی عیسایان کەوت.
و عیسا بە هەموو جەلیلدا دەگەڕا
و لە کەنیشتەکانیاندا فێری خەڵکی دەکرد
و مژدەی پادشایەتی خودای بۆ ڕادەگەیاند
و هەموو نەخۆشی و دەردێکی لە نێو گەلدا چارەسەر دەکرد.

ڕەنجە ئەم ٢ . ھەتەنجل ئەھەم ھەلچ
ئەۋا. ئەلە ئەم ھەنە ھەۋەھ ھەئەھەم : ئەھەم ئەھ
ھەنجا ھەنجەھەم : ھەنەۋ ئەھ ئەھلچ ئا ئەۋ. ھەنجا ٤
ھەنجەھەم ئەۋەنجا ئا ٢٠ . ھەۋئەھەنجا
ھەنجەھەم ئەۋەنجا ئا ٢٠ . ھەۋئەھەنجا ٤
ئەھەم ھەنجا ئەۋەنجا ئا ٢٠ . ھەۋئەھەنجا
ھەنجەھەم ئەۋەنجا ئا ٢٠ . ھەۋئەھەنجا
ھەنجەھەم ئەۋەنجا ئا ٢٠ . ھەۋئەھەنجا ٥
ھەنجەھەم ئەۋەنجا ئا ٢٠ . ھەۋئەھەنجا
ھەنجەھەم ئەۋەنجا ئا ٢٠ . ھەۋئەھەنجا
ھەنجەھەم ئەۋەنجا ئا ٢٠ . ھەۋئەھەنجا ٦
ھەنجەھەم ئەۋەنجا ئا ٢٠ . ھەۋئەھەنجا
ھەنجەھەم ئەۋەنجا ئا ٢٠ . ھەۋئەھەنجا
ھەنجەھەم ئەۋەنجا ئا ٢٠ . ھەۋئەھەنجا ٧
ھەنجەھەم ئەۋەنجا ئا ٢٠ . ھەۋئەھەنجا
ھەنجەھەم ئەۋەنجا ئا ٢٠ . ھەۋئەھەنجا
ھەنجەھەم ئەۋەنجا ئا ٢٠ . ھەۋئەھەنجا ٨
ھەنجەھەم ئەۋەنجا ئا ٢٠ . ھەۋئەھەنجا
ھەنجەھەم ئەۋەنجا ئا ٢٠ . ھەۋئەھەنجا
ھەنجەھەم ئەۋەنجا ئا ٢٠ . ھەۋئەھەنجا ٩
ھەنجەھەم ئەۋەنجا ئا ٢٠ . ھەۋئەھەنجا
ھەنجەھەم ئەۋەنجا ئا ٢٠ . ھەۋئەھەنجا
ھەنجەھەم ئەۋەنجا ئا ٢٠ . ھەۋئەھەنجا ١٠
ھەنجەھەم ئەۋەنجا ئا ٢٠ . ھەۋئەھەنجا
ھەنجەھەم ئەۋەنجا ئا ٢٠ . ھەۋئەھەنجا
ھەنجەھەم ئەۋەنجا ئا ٢٠ . ھەۋئەھەنجا ١١
ھەنجەھەم ئەۋەنجا ئا ٢٠ . ھەۋئەھەنجا
ھەنجەھەم ئەۋەنجا ئا ٢٠ . ھەۋئەھەنجا
ھەنجەھەم ئەۋەنجا ئا ٢٠ . ھەۋئەھەنجا ١٢
ھەنجەھەم ئەۋەنجا ئا ٢٠ . ھەۋئەھەنجا
ھەنجەھەم ئەۋەنجا ئا ٢٠ . ھەۋئەھەنجا
ھەنجەھەم ئەۋەنجا ئا ٢٠ . ھەۋئەھەنجا ١٣
ھەنجەھەم ئەۋەنجا ئا ٢٠ . ھەۋئەھەنجا
ھەنجەھەم ئەۋەنجا ئا ٢٠ . ھەۋئەھەنجا
ھەنجەھەم ئەۋەنجا ئا ٢٠ . ھەۋئەھەنجا ١٤
ھەنجەھەم ئەۋەنجا ئا ٢٠ . ھەۋئەھەنجا
ھەنجەھەم ئەۋەنجا ئا ٢٠ . ھەۋئەھەنجا
ھەنجەھەم ئەۋەنجا ئا ٢٠ . ھەۋئەھەنجا ١٥
ھەنجەھەم ئەۋەنجا ئا ٢٠ . ھەۋئەھەنجا
ھەنجەھەم ئەۋەنجا ئا ٢٠ . ھەۋئەھەنجا
ھەنجەھەم ئەۋەنجا ئا ٢٠ . ھەۋئەھەنجا ١٦
ھەنجەھەم ئەۋەنجا ئا ٢٠ . ھەۋئەھەنجا
ھەنجەھەم ئەۋەنجا ئا ٢٠ . ھەۋئەھەنجا
ھەنجەھەم ئەۋەنجا ئا ٢٠ . ھەۋئەھەنجا ١٧
ھەنجەھەم ئەۋەنجا ئا ٢٠ . ھەۋئەھەنجا
ھەنجەھەم ئەۋەنجا ئا ٢٠ . ھەۋئەھەنجا
ھەنجەھەم ئەۋەنجا ئا ٢٠ . ھەۋئەھەنجا ١٨
ھەنجەھەم ئەۋەنجا ئا ٢٠ . ھەۋئەھەنجا
ھەنجەھەم ئەۋەنجا ئا ٢٠ . ھەۋئەھەنجا
ھەنجەھەم ئەۋەنجا ئا ٢٠ . ھەۋئەھەنجا ١٩
ھەنجەھەم ئەۋەنجا ئا ٢٠ . ھەۋئەھەنجا
ھەنجەھەم ئەۋەنجا ئا ٢٠ . ھەۋئەھەنجا
ھەنجەھەم ئەۋەنجا ئا ٢٠ . ھەۋئەھەنجا ٢٠

ﺍﻟﻠﻪ ﺍﻟﺮﺣﻤﻦ ﺍﻟﺮﺣﻴﻢ ﺍﻟﺤﻤﺪ ﷲ ﺭﺏ ﺍﻟﻌﺎﻟﻤﻴﻦ ﺍﻟﺮﺣﻤﻦ ﺍﻟﺮﺣﻴﻢ
ﻣﺎﻟﻚ ﻳﻮﻡ ﺍﻟﺪﻳﻦ ﺇﻳﺎﻙ ﻧﻌﺒﺪ ﻭﺇﻳﺎﻙ ﻧﺴﺘﻌﻴﻦ ﺍﻫﺪﻧﺎ ﺍﻟﺼﺮﺍﻁ
ﺍﻟﻤﺴﺘﻘﻴﻢ ﺻﺮﺍﻁ ﺍﻟﺬﻳﻦ ﺃﻧﻌﻤﺖ ﻋﻠﻴﻬﻢ ﻏﻴﺮ ﺍﻟﻤﻐﻀﻮﺏ ﻋﻠﻴﻬﻢ
ﻭﻻ ﺍﻟﻀﺎﻟﻴﻦ ﺁﻣﻴﻦ ﺍﻟﻠﻪ ﻧﻮﺭ ﺍﻟﺴﻤﻮﺍﺕ ﻭﺍﻷﺭﺽ ﻣﺜﻞ ﻧﻮﺭﻩ
ﻛﻤﺸﻜﺎﺓ ﻓﻴﻬﺎ ﻣﺼﺒﺎﺡ ﺍﻟﻤﺼﺒﺎﺡ ﻓﻲ ﺯﺟﺎﺟﺔ ﺍﻟﺰﺟﺎﺟﺔ ﻛﺄﻧﻬﺎ
ﻛﻮﻛﺐ ﺩﺭﻱ ﻳﻮﻗﺪ ﻣﻦ ﺷﺠﺮﺓ ﻣﺒﺎﺭﻛﺔ ﺯﻳﺘﻮﻧﺔ ﻻ ﺷﺮﻗﻴﺔ ﻭﻻ
ﻏﺮﺑﻴﺔ ﻳﻜﺎﺩ ﺯﻳﺘﻬﺎ ﻳﻀﻲء ﻭﻟﻮ ﻟﻢ ﺗﻤﺴﺴﻪ ﻧﺎﺭ ﻧﻮﺭ ﻋﻠﻰ ﻧﻮﺭ
ﻳﻬﺪﻱ ﺍﻟﻠﻪ ﻟﻨﻮﺭﻩ ﻣﻦ ﻳﺸﺎء ﻭﻳﻀﺮﺏ ﺍﻟﻠﻪ ﺍﻷﻣﺜﺎﻝ ﻟﻠﻨﺎﺱ ﻭﺍﻟﻠﻪ
ﺑﻜﻞ ﺷﻲء ﻋﻠﻴﻢ ﻓﻲ ﺑﻴﻮﺕ ﺃﺫﻥ ﺍﻟﻠﻪ ﺃﻥ ﺗﺮﻓﻊ ﻭﻳﺬﻛﺮ ﻓﻴﻬﺎ
ﺍﺳﻤﻪ ﻳﺴﺒﺢ ﻟﻪ ﻓﻴﻬﺎ ﺑﺎﻟﻐﺪﻭ ﻭﺍﻵﺻﺎﻝ ﺭﺟﺎﻝ ﻻ ﺗﻠﻬﻴﻬﻢ ﺗﺠﺎﺭﺓ
ﻭﻻ ﺑﻴﻊ ﻋﻦ ﺫﻛﺮ ﺍﻟﻠﻪ ﻭﺇﻗﺎﻡ ﺍﻟﺼﻼﺓ ﻭﺇﻳﺘﺎء ﺍﻟﺰﻛﺎﺓ ﻳﺨﺎﻓﻮﻥ
ﻳﻮﻣﺎ ﺗﺘﻘﻠﺐ ﻓﻴﻪ ﺍﻟﻘﻠﻮﺏ ﻭﺍﻷﺑﺼﺎﺭ ﻟﻴﺠﺰﻳﻬﻢ ﺍﻟﻠﻪ ﺃﺣﺴﻦ ﻣﺎ
ﻋﻤﻠﻮﺍ ﻭﻳﺰﻳﺪﻫﻢ ﻣﻦ ﻓﻀﻠﻪ ﻭﺍﻟﻠﻪ ﻳﺮﺯﻕ ﻣﻦ ﻳﺸﺎء ﺑﻐﻴﺮ ﺣﺴﺎﺏ
ﻭﺍﻟﺬﻳﻦ ﻛﻔﺮﻭﺍ ﺃﻋﻤﺎﻟﻬﻢ ﻛﺴﺮﺍﺏ ﺑﻘﻴﻌﺔ ﻳﺤﺴﺒﻪ ﺍﻟﻈﻤﺂﻥ ﻣﺎء
ﺣﺘﻰ ﺇﺫﺍ ﺟﺎءﻩ ﻟﻢ ﻳﺠﺪﻩ ﺷﻴﺌﺎ ﻭﻭﺟﺪ ﺍﻟﻠﻪ ﻋﻨﺪﻩ ﻓﻮﻓﺎﻩ
ﺣﺴﺎﺑﻪ ﻭﺍﻟﻠﻪ ﺳﺮﻳﻊ ﺍﻟﺤﺴﺎﺏ ﺃﻭ ﻛﻈﻠﻤﺎﺕ ﻓﻲ ﺑﺤﺮ ﻟﺠﻲ ﻳﻐﺸﺎﻩ
ﻣﻮﺝ ﻣﻦ ﻓﻮﻗﻪ ﻣﻮﺝ ﻣﻦ ﻓﻮﻗﻪ ﺳﺤﺎﺏ ﻇﻠﻤﺎﺕ ﺑﻌﻀﻬﺎ ﻓﻮﻕ ﺑﻌﺾ
ﺇﺫﺍ ﺃﺧﺮﺝ ﻳﺪﻩ ﻟﻢ ﻳﻜﺪ ﻳﺮﺍﻫﺎ ﻭﻣﻦ ﻟﻢ ﻳﺠﻌﻞ ﺍﻟﻠﻪ ﻟﻪ ﻧﻮﺭﺍ
ﻓﻤﺎ ﻟﻪ ﻣﻦ ﻧﻮﺭ ﺃﻟﻢ ﺗﺮ ﺃﻥ ﺍﻟﻠﻪ ﻳﺴﺒﺢ ﻟﻪ ﻣﻦ ﻓﻲ ﺍﻟﺴﻤﻮﺍﺕ
ﻭﺍﻷﺭﺽ ﻭﺍﻟﻄﻴﺮ ﺻﺎﻓﺎﺕ ﻛﻞ ﻗﺪ ﻋﻠﻢ ﺻﻼﺗﻪ ﻭﺗﺴﺒﻴﺤﻪ ﻭﺍﻟﻠﻪ
ﻋﻠﻴﻢ ﺑﻤﺎ ﻳﻔﻌﻠﻮﻥ ﻭﻟﻠﻪ ﻣﻠﻚ ﺍﻟﺴﻤﻮﺍﺕ ﻭﺍﻷﺭﺽ ﻭﺇﻟﻰ ﺍﻟﻠﻪ
ﺍﻟﻤﺼﻴﺮ ﺃﻟﻢ ﺗﺮ ﺃﻥ ﺍﻟﻠﻪ ﻳﺰﺟﻲ ﺳﺤﺎﺑﺎ ﺛﻢ ﻳﺆﻟﻒ ﺑﻴﻨﻪ ﺛﻢ
ﻳﺠﻌﻠﻪ ﺭﻛﺎﻣﺎ ﻓﺘﺮﻯ ﺍﻟﻮﺩﻕ ﻳﺨﺮﺝ ﻣﻦ ﺧﻼﻟﻪ ﻭﻳﻨﺰﻝ ﻣﻦ ﺍﻟﺴﻤﺎء
ﻣﻦ ﺟﺒﺎﻝ ﻓﻴﻬﺎ ﻣﻦ ﺑﺮﺩ ﻓﻴﺼﻴﺐ ﺑﻪ ﻣﻦ ﻳﺸﺎء ﻭﻳﺼﺮﻓﻪ ﻋﻦ ﻣﻦ
ﻳﺸﺎء ﻳﻜﺎﺩ ﺳﻨﺎ ﺑﺮﻗﻪ ﻳﺬﻫﺐ ﺑﺎﻷﺑﺼﺎﺭ ﻳﻘﻠﺐ ﺍﻟﻠﻪ ﺍﻟﻠﻴﻞ
ﻭﺍﻟﻨﻬﺎﺭ ﺇﻥ ﻓﻲ ﺫﻟﻚ ﻟﻌﺒﺮﺓ ﻷﻭﻟﻲ ﺍﻷﺑﺼﺎﺭ ﻭﺍﻟﻠﻪ ﺧﻠﻖ ﻛﻞ
ﺩﺍﺑﺔ ﻣﻦ ﻣﺎء ﻓﻤﻨﻬﻢ ﻣﻦ ﻳﻤﺸﻲ ﻋﻠﻰ ﺑﻄﻨﻪ ﻭﻣﻨﻬﻢ ﻣﻦ ﻳﻤﺸﻲ
ﻋﻠﻰ ﺭﺟﻠﻴﻦ ﻭﻣﻨﻬﻢ ﻣﻦ ﻳﻤﺸﻲ ﻋﻠﻰ ﺃﺭﺑﻊ ﻳﺨﻠﻖ ﺍﻟﻠﻪ ﻣﺎ ﻳﺸﺎء
ﺇﻥ ﺍﻟﻠﻪ ﻋﻠﻰ ﻛﻞ ﺷﻲء ﻗﺪﻳﺮ ﻟﻘﺪ ﺃﻧﺰﻟﻨﺎ ﺁﻳﺎﺕ ﻣﺒﻴﻨﺎﺕ ﻭﺍﻟﻠﻪ
ﻳﻬﺪﻱ ﻣﻦ ﻳﺸﺎء ﺇﻟﻰ ﺻﺮﺍﻁ ﻣﺴﺘﻘﻴﻢ ﻭﻳﻘﻮﻟﻮﻥ ﺁﻣﻨﺎ ﺑﺎﻟﻠﻪ
ﻭﺑﺎﻟﺮﺳﻮﻝ ﻭﺃﻃﻌﻨﺎ ﺛﻢ ﻳﺘﻮﻟﻰ ﻓﺮﻳﻖ ﻣﻨﻬﻢ ﻣﻦ ﺑﻌﺪ ﺫﻟﻚ ﻭﻣﺎ
ﺃﻭﻟﺌﻚ ﺑﺎﻟﻤﺆﻣﻨﻴﻦ ﻭﺇﺫﺍ ﺩﻋﻮﺍ ﺇﻟﻰ ﺍﻟﻠﻪ ﻭﺭﺳﻮﻟﻪ ﻟﻴﺤﻜﻢ
ﺑﻴﻨﻬﻢ ﺇﺫﺍ ﻓﺮﻳﻖ ﻣﻨﻬﻢ ﻣﻌﺮﺿﻮﻥ ﻭﺇﻥ ﻳﻜﻦ ﻟﻬﻢ ﺍﻟﺤﻖ ﻳﺄﺗﻮﺍ
ﺇﻟﻴﻪ ﻣﺬﻋﻨﻴﻦ ﺃﻓﻲ ﻗﻠﻮﺑﻬﻢ ﻣﺮﺽ ﺃﻡ ﺍﺭﺗﺎﺑﻮﺍ ﺃﻡ ﻳﺨﺎﻓﻮﻥ
ﺃﻥ ﻳﺤﻴﻒ ﺍﻟﻠﻪ ﻋﻠﻴﻬﻢ ﻭﺭﺳﻮﻟﻪ ﺑﻞ ﺃﻭﻟﺌﻚ ﻫﻢ ﺍﻟﻈﺎﻟﻤﻮﻥ
ﺇﻧﻤﺎ ﻛﺎﻥ ﻗﻮﻝ ﺍﻟﻤﺆﻣﻨﻴﻦ ﺇﺫﺍ ﺩﻋﻮﺍ ﺇﻟﻰ ﺍﻟﻠﻪ ﻭﺭﺳﻮﻟﻪ
ﻟﻴﺤﻜﻢ ﺑﻴﻨﻬﻢ ﺃﻥ ﻳﻘﻮﻟﻮﺍ ﺳﻤﻌﻨﺎ ﻭﺃﻃﻌﻨﺎ ﻭﺃﻭﻟﺌﻚ ﻫﻢ
ﺍﻟﻤﻔﻠﺤﻮﻥ ﻭﻣﻦ ﻳﻄﻊ ﺍﻟﻠﻪ ﻭﺭﺳﻮﻟﻪ ﻭﻳﺨﺶ ﺍﻟﻠﻪ ﻭﻳﺘﻘﻪ ﻓﺄﻭﻟﺌﻚ
ﻫﻢ ﺍﻟﻔﺎﺋﺰﻭﻥ ﻭﺃﻗﺴﻤﻮﺍ ﺑﺎﻟﻠﻪ ﺟﻬﺪ ﺃﻳﻤﺎﻧﻬﻢ ﻟﺌﻦ ﺃﻣﺮﺗﻬﻢ
ﻟﻴﺨﺮﺟﻦ ﻗﻞ ﻻ ﺗﻘﺴﻤﻮﺍ ﻃﺎﻋﺔ ﻣﻌﺮﻭﻓﺔ ﺇﻥ ﺍﻟﻠﻪ ﺧﺒﻴﺮ ﺑﻤﺎ
ﺗﻌﻤﻠﻮﻥ ﻗﻞ ﺃﻃﻴﻌﻮﺍ ﺍﻟﻠﻪ ﻭﺃﻃﻴﻌﻮﺍ ﺍﻟﺮﺳﻮﻝ ﻓﺈﻥ ﺗﻮﻟﻮﺍ ﻓﺈﻧﻤﺎ
ﻋﻠﻴﻪ ﻣﺎ ﺣﻤﻞ ﻭﻋﻠﻴﻜﻢ ﻣﺎ ﺣﻤﻠﺘﻢ ﻭﺇﻥ ﺗﻄﻴﻌﻮﻩ ﺗﻬﺘﺪﻭﺍ ﻭﻣﺎ
ﻋﻠﻰ ﺍﻟﺮﺳﻮﻝ ﺇﻻ ﺍﻟﺒﻼﻍ ﺍﻟﻤﺒﻴﻦ ﻭﻋﺪ ﺍﻟﻠﻪ ﺍﻟﺬﻳﻦ ﺁﻣﻨﻮﺍ ﻣﻨﻜﻢ
ﻭﻋﻤﻠﻮﺍ ﺍﻟﺼﺎﻟﺤﺎﺕ ﻟﻴﺴﺘﺨﻠﻔﻨﻬﻢ ﻓﻲ ﺍﻷﺭﺽ ﻛﻤﺎ ﺍﺳﺘﺨﻠﻒ ﺍﻟﺬﻳﻦ
ﻣﻦ ﻗﺒﻠﻬﻢ ﻭﻟﻴﻤﻜﻨﻦ ﻟﻬﻢ ﺩﻳﻨﻬﻢ ﺍﻟﺬﻱ ﺍﺭﺗﻀﻰ ﻟﻬﻢ ﻭﻟﻴﺒﺪﻟﻨﻬﻢ
ﻣﻦ ﺑﻌﺪ ﺧﻮﻓﻬﻢ ﺃﻣﻨﺎ ﻳﻌﺒﺪﻭﻧﻨﻲ ﻻ ﻳﺸﺮﻛﻮﻥ ﺑﻲ ﺷﻴﺌﺎ ﻭﻣﻦ ﻛﻔﺮ
ﺑﻌﺪ ﺫﻟﻚ ﻓﺄﻭﻟﺌﻚ ﻫﻢ ﺍﻟﻔﺎﺳﻘﻮﻥ ﻭﺃﻗﻴﻤﻮﺍ ﺍﻟﺼﻼﺓ ﻭﺁﺗﻮﺍ ﺍﻟﺰﻛﺎﺓ
ﻭﺃﻃﻴﻌﻮﺍ ﺍﻟﺮﺳﻮﻝ ﻟﻌﻠﻜﻢ ﺗﺮﺣﻤﻮﻥ ﻻ ﺗﺤﺴﺒﻦ ﺍﻟﺬﻳﻦ ﻛﻔﺮﻭﺍ
ﻣﻌﺠﺰﻳﻦ ﻓﻲ ﺍﻷﺭﺽ ﻭﻣﺄﻭﺍﻫﻢ ﺍﻟﻨﺎﺭ ﻭﻟﺒﺌﺲ ﺍﻟﻤﺼﻴﺮ ﻳﺎ ﺃﻳﻬﺎ
ﺍﻟﺬﻳﻦ ﺁﻣﻨﻮﺍ ﻟﻴﺴﺘﺄﺫﻧﻜﻢ ﺍﻟﺬﻳﻦ ﻣﻠﻜﺖ ﺃﻳﻤﺎﻧﻜﻢ ﻭﺍﻟﺬﻳﻦ ﻟﻢ
ﻳﺒﻠﻐﻮﺍ ﺍﻟﺤﻠﻢ ﻣﻨﻜﻢ ﺛﻼﺙ ﻣﺮﺍﺕ ﻣﻦ ﻗﺒﻞ ﺻﻼﺓ ﺍﻟﻔﺠﺮ ﻭﺣﻴﻦ
ﺗﻀﻌﻮﻥ ﺛﻴﺎﺑﻜﻢ ﻣﻦ ﺍﻟﻈﻬﻴﺮﺓ ﻭﻣﻦ ﺑﻌﺪ ﺻﻼﺓ ﺍﻟﻌﺸﺎء ﺛﻼﺙ ﻋﻮﺭﺍﺕ
ﻟﻜﻢ ﻟﻴﺲ ﻋﻠﻴﻜﻢ ﻭﻻ ﻋﻠﻴﻬﻢ ﺟﻨﺎﺡ ﺑﻌﺪﻫﻦ ﻃﻮﺍﻓﻮﻥ ﻋﻠﻴﻜﻢ ﺑﻌﻀﻜﻢ
ﻋﻠﻰ ﺑﻌﺾ ﻛﺬﻟﻚ ﻳﺒﻴﻦ ﺍﻟﻠﻪ ﻟﻜﻢ ﺍﻵﻳﺎﺕ ﻭﺍﻟﻠﻪ ﻋﻠﻴﻢ ﺣﻜﻴﻢ ﻭﺇﺫﺍ
ﺑﻠﻎ ﺍﻷﻃﻔﺎﻝ ﻣﻨﻜﻢ ﺍﻟﺤﻠﻢ ﻓﻠﻴﺴﺘﺄﺫﻧﻮﺍ ﻛﻤﺎ ﺍﺳﺘﺄﺫﻥ ﺍﻟﺬﻳﻦ ﻣﻦ
ﻗﺒﻠﻬﻢ ﻛﺬﻟﻚ ﻳﺒﻴﻦ ﺍﻟﻠﻪ ﻟﻜﻢ ﺁﻳﺎﺗﻪ ﻭﺍﻟﻠﻪ ﻋﻠﻴﻢ ﺣﻜﻴﻢ ﻭﺍﻟﻘﻮﺍﻋﺪ
ﻣﻦ ﺍﻟﻨﺴﺎء ﺍﻟﻼﺗﻲ ﻻ ﻳﺮﺟﻮﻥ ﻧﻜﺎﺣﺎ ﻓﻠﻴﺲ ﻋﻠﻴﻬﻦ ﺟﻨﺎﺡ ﺃﻥ
ﻳﻀﻌﻦ ﺛﻴﺎﺑﻬﻦ ﻏﻴﺮ ﻣﺘﺒﺮﺟﺎﺕ ﺑﺰﻳﻨﺔ ﻭﺃﻥ ﻳﺴﺘﻌﻔﻔﻦ ﺧﻴﺮ ﻟﻬﻦ
ﻭﺍﻟﻠﻪ ﺳﻤﻴﻊ ﻋﻠﻴﻢ ﻟﻴﺲ ﻋﻠﻰ ﺍﻷﻋﻤﻰ ﺣﺮﺝ ﻭﻻ ﻋﻠﻰ ﺍﻷﻋﺮﺝ ﺣﺮﺝ
ﻭﻻ ﻋﻠﻰ ﺍﻟﻤﺮﻳﺾ ﺣﺮﺝ ﻭﻻ ﻋﻠﻰ ﺃﻧﻔﺴﻜﻢ ﺃﻥ ﺗﺄﻛﻠﻮﺍ ﻣﻦ ﺑﻴﻮﺗﻜﻢ
ﺃﻭ ﺑﻴﻮﺕ ﺁﺑﺎﺋﻜﻢ ﺃﻭ ﺑﻴﻮﺕ ﺃﻣﻬﺎﺗﻜﻢ ﺃﻭ ﺑﻴﻮﺕ ﺇﺧﻮﺍﻧﻜﻢ ﺃﻭ ﺑﻴﻮﺕ
ﺃﺧﻮﺍﺗﻜﻢ ﺃﻭ ﺑﻴﻮﺕ ﺃﻋﻤﺎﻣﻜﻢ ﺃﻭ ﺑﻴﻮﺕ ﻋﻤﺎﺗﻜﻢ ﺃﻭ ﺑﻴﻮﺕ ﺃﺧﻮﺍﻟﻜﻢ
ﺃﻭ ﺑﻴﻮﺕ ﺧﺎﻻﺗﻜﻢ ﺃﻭ ﻣﺎ ﻣﻠﻜﺘﻢ ﻣﻔﺎﺗﺤﻪ ﺃﻭ ﺻﺪﻳﻘﻜﻢ ﻟﻴﺲ ﻋﻠﻴﻜﻢ
ﺟﻨﺎﺡ ﺃﻥ ﺗﺄﻛﻠﻮﺍ ﺟﻤﻴﻌﺎ ﺃﻭ ﺃﺷﺘﺎﺗﺎ ﻓﺈﺫﺍ ﺩﺧﻠﺘﻢ ﺑﻴﻮﺗﺎ ﻓﺴﻠﻤﻮﺍ
ﻋﻠﻰ ﺃﻧﻔﺴﻜﻢ ﺗﺤﻴﺔ ﻣﻦ ﻋﻨﺪ ﺍﻟﻠﻪ ﻣﺒﺎﺭﻛﺔ ﻃﻴﺒﺔ ﻛﺬﻟﻚ ﻳﺒﻴﻦ ﺍﻟﻠﻪ
ﻟﻜﻢ ﺍﻵﻳﺎﺕ ﻟﻌﻠﻜﻢ ﺗﻌﻘﻠﻮﻥ ﺇﻧﻤﺎ ﺍﻟﻤﺆﻣﻨﻮﻥ ﺍﻟﺬﻳﻦ ﺁﻣﻨﻮﺍ ﺑﺎﻟﻠﻪ
ﻭﺭﺳﻮﻟﻪ ﻭﺇﺫﺍ ﻛﺎﻧﻮﺍ ﻣﻌﻪ ﻋﻠﻰ ﺃﻣﺮ ﺟﺎﻣﻊ ﻟﻢ ﻳﺬﻫﺒﻮﺍ ﺣﺘﻰ
ﻳﺴﺘﺄﺫﻧﻮﻩ ﺇﻥ ﺍﻟﺬﻳﻦ ﻳﺴﺘﺄﺫﻧﻮﻧﻚ ﺃﻭﻟﺌﻚ ﺍﻟﺬﻳﻦ ﻳﺆﻣﻨﻮﻥ ﺑﺎﻟﻠﻪ
ﻭﺭﺳﻮﻟﻪ ﻓﺈﺫﺍ ﺍﺳﺘﺄﺫﻧﻮﻙ ﻟﺒﻌﺾ ﺷﺄﻧﻬﻢ ﻓﺄﺫﻥ ﻟﻤﻦ ﺷﺌﺖ ﻣﻨﻬﻢ
ﻭﺍﺳﺘﻐﻔﺮ ﻟﻬﻢ ﺍﻟﻠﻪ ﺇﻥ ﺍﻟﻠﻪ ﻏﻔﻮﺭ ﺭﺣﻴﻢ ﻻ ﺗﺠﻌﻠﻮﺍ ﺩﻋﺎء ﺍﻟﺮﺳﻮﻝ
ﺑﻴﻨﻜﻢ ﻛﺪﻋﺎء ﺑﻌﻀﻜﻢ ﺑﻌﻀﺎ ﻗﺪ ﻳﻌﻠﻢ ﺍﻟﻠﻪ ﺍﻟﺬﻳﻦ ﻳﺘﺴﻠﻠﻮﻥ ﻣﻨﻜﻢ
ﻟﻮﺍﺫﺍ ﻓﻠﻴﺤﺬﺭ ﺍﻟﺬﻳﻦ ﻳﺨﺎﻟﻔﻮﻥ ﻋﻦ ﺃﻣﺮﻩ ﺃﻥ ﺗﺼﻴﺒﻬﻢ ﻓﺘﻨﺔ ﺃﻭ
ﻳﺼﻴﺒﻬﻢ ﻋﺬﺍﺏ ﺃﻟﻴﻢ ﺃﻻ ﺇﻥ ﻟﻠﻪ ﻣﺎ ﻓﻲ ﺍﻟﺴﻤﻮﺍﺕ ﻭﺍﻷﺭﺽ ﻗﺪ
ﻳﻌﻠﻢ ﻣﺎ ﺃﻧﺘﻢ ﻋﻠﻴﻪ ﻭﻳﻮﻡ ﻳﺮﺟﻌﻮﻥ ﺇﻟﻴﻪ ﻓﻴﻨﺒﺌﻬﻢ ﺑﻤﺎ ﻋﻤﻠﻮﺍ
ﻭﺍﻟﻠﻪ ﺑﻜﻞ ﺷﻲء ﻋﻠﻴﻢ ﺗﺒﺎﺭﻙ ﺍﻟﺬﻱ ﻧﺰﻝ ﺍﻟﻔﺮﻗﺎﻥ ﻋﻠﻰ ﻋﺒﺪﻩ
ﻟﻴﻜﻮﻥ ﻟﻠﻌﺎﻟﻤﻴﻦ ﻧﺬﻳﺮﺍ ﺍﻟﺬﻱ ﻟﻪ ﻣﻠﻚ ﺍﻟﺴﻤﻮﺍﺕ ﻭﺍﻷﺭﺽ ﻭﻟﻢ
ﻳﺘﺨﺬ ﻭﻟﺪﺍ ﻭﻟﻢ ﻳﻜﻦ ﻟﻪ ﺷﺮﻳﻚ ﻓﻲ ﺍﻟﻤﻠﻚ ﻭﺧﻠﻖ ﻛﻞ ﺷﻲء
ﻓﻘﺪﺭﻩ ﺗﻘﺪﻳﺮﺍ ﻭﺍﺗﺨﺬﻭﺍ ﻣﻦ ﺩﻭﻧﻪ ﺁﻟﻬﺔ ﻻ ﻳﺨﻠﻘﻮﻥ ﺷﻴﺌﺎ ﻭﻫﻢ
ﻳﺨﻠﻘﻮﻥ ﻭﻻ ﻳﻤﻠﻜﻮﻥ ﻟﺄﻧﻔﺴﻬﻢ ﺿﺮﺍ ﻭﻻ ﻧﻔﻌﺎ ﻭﻻ ﻳﻤﻠﻜﻮﻥ ﻣﻮﺗﺎ
ﻭﻻ ﺣﻴﺎﺓ ﻭﻻ ﻧﺸﻮﺭﺍ ﻭﻗﺎﻝ ﺍﻟﺬﻳﻦ ﻛﻔﺮﻭﺍ ﺇﻥ ﻫﺬﺍ ﺇﻻ ﺇﻓﻚ
ﺍﻓﺘﺮﺍﻩ ﻭﺃﻋﺎﻧﻪ ﻋﻠﻴﻪ ﻗﻮﻡ ﺁﺧﺮﻭﻥ ﻓﻘﺪ ﺟﺎءﻭ ﻇﻠﻤﺎ ﻭﺯﻭﺭﺍ ﻭﻗﺎﻟﻮﺍ
ﺃﺳﺎﻃﻴﺮ ﺍﻷﻭﻟﻴﻦ ﺍﻛﺘﺘﺒﻬﺎ ﻓﻬﻲ ﺗﻤﻠﻰ ﻋﻠﻴﻪ ﺑﻜﺮﺓ ﻭﺃﺻﻴﻼ ﻗﻞ
ﺃﻧﺰﻟﻪ ﺍﻟﺬﻱ ﻳﻌﻠﻢ ﺍﻟﺴﺮ ﻓﻲ ﺍﻟﺴﻤﻮﺍﺕ ﻭﺍﻷﺭﺽ ﺇﻧﻪ ﻛﺎﻥ ﻏﻔﻮﺭﺍ
ﺭﺣﻴﻤﺎ ﻭﻗﺎﻟﻮﺍ ﻣﺎ ﻟﻬﺬﺍ ﺍﻟﺮﺳﻮﻝ ﻳﺄﻛﻞ ﺍﻟﻄﻌﺎﻡ ﻭﻳﻤﺸﻲ ﻓﻲ ﺍﻷﺳﻮﺍﻕ
ﻟﻮﻻ ﺃﻧﺰﻝ ﺇﻟﻴﻪ ﻣﻠﻚ ﻓﻴﻜﻮﻥ ﻣﻌﻪ ﻧﺬﻳﺮﺍ ﺃﻭ ﻳﻠﻘﻰ ﺇﻟﻴﻪ ﻛﻨﺰ ﺃﻭ
ﺗﻜﻮﻥ ﻟﻪ ﺟﻨﺔ ﻳﺄﻛﻞ ﻣﻨﻬﺎ ﻭﻗﺎﻝ ﺍﻟﻈﺎﻟﻤﻮﻥ ﺇﻥ ﺗﺘﺒﻌﻮﻥ ﺇﻻ ﺭﺟﻼ
ﻣﺴﺤﻮﺭﺍ ﺍﻧﻈﺮ ﻛﻴﻒ ﺿﺮﺑﻮﺍ ﻟﻚ ﺍﻷﻣﺜﺎﻝ ﻓﻀﻠﻮﺍ ﻓﻼ ﻳﺴﺘﻄﻴﻌﻮﻥ
ﺳﺒﻴﻼ ﺗﺒﺎﺭﻙ ﺍﻟﺬﻱ ﺇﻥ ﺷﺎء ﺟﻌﻞ ﻟﻚ ﺧﻴﺮﺍ ﻣﻦ ﺫﻟﻚ ﺟﻨﺎﺕ ﺗﺠﺮﻱ
ﻣﻦ ﺗﺤﺘﻬﺎ ﺍﻷﻧﻬﺎﺭ ﻭﻳﺠﻌﻞ ﻟﻚ ﻗﺼﻮﺭﺍ ﺑﻞ ﻛﺬﺑﻮﺍ ﺑﺎﻟﺴﺎﻋﺔ ﻭﺃﻋﺘﺪﻧﺎ
ﻟﻤﻦ ﻛﺬﺏ ﺑﺎﻟﺴﺎﻋﺔ ﺳﻌﻴﺮﺍ ﺇﺫﺍ ﺭﺃﺗﻬﻢ ﻣﻦ ﻣﻜﺎﻥ ﺑﻌﻴﺪ ﺳﻤﻌﻮﺍ ﻟﻬﺎ
ﺗﻐﻴﻈﺎ ﻭﺯﻓﻴﺮﺍ ﻭﺇﺫﺍ ﺃﻟﻘﻮﺍ ﻣﻨﻬﺎ ﻣﻜﺎﻧﺎ ﺿﻴﻘﺎ ﻣﻘﺮﻧﻴﻦ ﺩﻋﻮﺍ ﻫﻨﺎﻟﻚ
ﺛﺒﻮﺭﺍ ﻻ ﺗﺪﻋﻮﺍ ﺍﻟﻴﻮﻡ ﺛﺒﻮﺭﺍ ﻭﺍﺣﺪﺍ ﻭﺍﺩﻋﻮﺍ ﺛﺒﻮﺭﺍ ﻛﺜﻴﺮﺍ ﻗﻞ
ﺃﺫﻟﻚ ﺧﻴﺮ ﺃﻡ ﺟﻨﺔ ﺍﻟﺨﻠﺪ ﺍﻟﺘﻲ ﻭﻋﺪ ﺍﻟﻤﺘﻘﻮﻥ ﻛﺎﻧﺖ ﻟﻬﻢ ﺟﺰﺍء
ﻭﻣﺼﻴﺮﺍ ﻟﻬﻢ ﻓﻴﻬﺎ ﻣﺎ ﻳﺸﺎءﻭﻥ ﺧﺎﻟﺪﻳﻦ ﻛﺎﻥ ﻋﻠﻰ ﺭﺑﻚ ﻭﻋﺪﺍ
ﻣﺴﺌﻮﻻ ﻭﻳﻮﻡ ﻳﺤﺸﺮﻫﻢ ﻭﻣﺎ ﻳﻌﺒﺪﻭﻥ ﻣﻦ ﺩﻭﻥ ﺍﻟﻠﻪ ﻓﻴﻘﻮﻝ ﺃﺃﻧﺘﻢ
ﺃﺿﻠﻠﺘﻢ ﻋﺒﺎﺩﻱ ﻫﺆﻻء ﺃﻡ ﻫﻢ ﺿﻠﻮﺍ ﺍﻟﺴﺒﻴﻞ ﻗﺎﻟﻮﺍ ﺳﺒﺤﺎﻧﻚ ﻣﺎ
ﻛﺎﻥ ﻳﻨﺒﻐﻲ ﻟﻨﺎ ﺃﻥ ﻧﺘﺨﺬ ﻣﻦ ﺩﻭﻧﻚ ﻣﻦ ﺃﻭﻟﻴﺎء ﻭﻟﻜﻦ ﻣﺘﻌﺘﻬﻢ
ﻭﺁﺑﺎءﻫﻢ ﺣﺘﻰ ﻧﺴﻮﺍ ﺍﻟﺬﻛﺮ ﻭﻛﺎﻧﻮﺍ ﻗﻮﻣﺎ ﺑﻮﺭﺍ ﻓﻘﺪ ﻛﺬﺑﻮﻛﻢ
ﺑﻤﺎ ﺗﻘﻮﻟﻮﻥ ﻓﻤﺎ ﺗﺴﺘﻄﻴﻌﻮﻥ ﺻﺮﻓﺎ ﻭﻻ ﻧﺼﺮﺍ ﻭﻣﻦ ﻳﻈﻠﻢ ﻣﻨﻜﻢ
ﻧﺬﻗﻪ ﻋﺬﺍﺑﺎ ﻛﺒﻴﺮﺍ ﻭﻣﺎ ﺃﺭﺳﻠﻨﺎ ﻗﺒﻠﻚ ﻣﻦ ﺍﻟﻤﺮﺳﻠﻴﻦ ﺇﻻ ﺇﻧﻬﻢ
ﻟﻴﺄﻛﻠﻮﻥ ﺍﻟﻄﻌﺎﻡ ﻭﻳﻤﺸﻮﻥ ﻓﻲ ﺍﻷﺳﻮﺍﻕ ﻭﺟﻌﻠﻨﺎ ﺑﻌﻀﻜﻢ ﻟﺒﻌﺾ
ﻓﺘﻨﺔ ﺃﺗﺼﺒﺮﻭﻥ ﻭﻛﺎﻥ ﺭﺑﻚ ﺑﺼﻴﺮﺍ ﻭﻗﺎﻝ ﺍﻟﺬﻳﻦ ﻻ ﻳﺮﺟﻮﻥ ﻟﻘﺎءﻧﺎ
ﻟﻮﻻ ﺃﻧﺰﻝ ﻋﻠﻴﻨﺎ ﺍﻟﻤﻼﺋﻜﺔ ﺃﻭ ﻧﺮﻯ ﺭﺑﻨﺎ ﻟﻘﺪ ﺍﺳﺘﻜﺒﺮﻭﺍ ﻓﻲ
ﺃﻧﻔﺴﻬﻢ ﻭﻋﺘﻮ ﻋﺘﻮﺍ ﻛﺒﻴﺮﺍ ﻳﻮﻡ ﻳﺮﻭﻥ ﺍﻟﻤﻼﺋﻜﺔ ﻻ ﺑﺸﺮﻯ ﻳﻮﻣﺌﺬ
ﻟﻠﻤﺠﺮﻣﻴﻦ ﻭﻳﻘﻮﻟﻮﻥ ﺣﺠﺮﺍ ﻣﺤﺠﻮﺭﺍ ﻭﻗﺪﻣﻨﺎ ﺇﻟﻰ ﻣﺎ ﻋﻤﻠﻮﺍ ﻣﻦ
ﻋﻤﻞ ﻓﺠﻌﻠﻨﺎﻩ ﻫﺒﺎء ﻣﻨﺜﻮﺭﺍ ﺃﺻﺤﺎﺏ ﺍﻟﺠﻨﺔ ﻳﻮﻣﺌﺬ ﺧﻴﺮ ﻣﺴﺘﻘﺮﺍ
ﻭﺃﺣﺴﻦ ﻣﻘﻴﻼ ﻭﻳﻮﻡ ﺗﺸﻘﻖ ﺍﻟﺴﻤﺎء ﺑﺎﻟﻐﻤﺎﻡ ﻭﻧﺰﻝ ﺍﻟﻤﻼﺋﻜﺔ
ﺗﻨﺰﻳﻼ ﺍﻟﻤﻠﻚ ﻳﻮﻣﺌﺬ ﺍﻟﺤﻖ ﻟﻠﺮﺣﻤﻦ ﻭﻛﺎﻥ ﻳﻮﻣﺎ ﻋﻠﻰ ﺍﻟﻜﺎﻓﺮﻳﻦ
ﻋﺴﻴﺮﺍ ﻭﻳﻮﻡ ﻳﻌﺾ ﺍﻟﻈﺎﻟﻢ ﻋﻠﻰ ﻳﺪﻳﻪ ﻳﻘﻮﻝ ﻳﺎ ﻟﻴﺘﻨﻲ ﺍﺗﺨﺬﺕ ﻣﻊ
ﺍﻟﺮﺳﻮﻝ ﺳﺒﻴﻼ ﻳﺎ ﻭﻳﻠﺘﻰ ﻟﻴﺘﻨﻲ ﻟﻢ ﺃﺗﺨﺬ ﻓﻼﻧﺎ ﺧﻠﻴﻼ ﻟﻘﺪ
ﺃﺿﻠﻨﻲ ﻋﻦ ﺍﻟﺬﻛﺮ ﺑﻌﺪ ﺇﺫ ﺟﺎءﻧﻲ ﻭﻛﺎﻥ ﺍﻟﺸﻴﻄ

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ﻣﺎﻟﻚ ﺍﻟﺤﻤﺪ ﻟﻠﻪ ﺭﺏ ﺍﻟﻌﺎﻟﻤﻴﻦ ﺍﻟﺮﺣﻤﻦ ﺍﻟﺮﺣﻴﻢ
ﺍﻟﻠﻬﻢ ﺇﻳﺎﻙ ﻧﻌﺒﺪ ﻭﺇﻳﺎﻙ ﻧﺴﺘﻌﻴﻦ ﺍﻫﺪﻧﺎ ﺍﻟﺼﺮﺍﻁ
ﺍﻟﻤﺴﺘﻘﻴﻢ ﺻﺮﺍﻁ ﺍﻟﺬﻳﻦ ﺃﻧﻌﻤﺖ ﻋﻠﻴﻬﻢ ﻏﻴﺮ ﺍﻟﻤﻐﻀﻮﺏ
ﻋﻠﻴﻬﻢ ﻭﻻ ﺍﻟﻀﺎﻟﻴﻦ ﺁﻣﻴﻦ ﺍﻟﻠﻬﻢ ﺍﻏﻔﺮ ﻟﻲ ﻭﻟﻮﺍﻟﺪﻱ
ﻭﻟﻤﻦ ﺩﺧﻞ ﺑﻴﺘﻲ ﻣﺆﻣﻨﺎ ﻭﻟﻠﻤﺆﻣﻨﻴﻦ ﻭﺍﻟﻤﺆﻣﻨﺎﺕ
ﻭﻻ ﺗﺰﺩ ﺍﻟﻈﺎﻟﻤﻴﻦ ﺇﻻ ﺗﺒﺎﺭﺍ ﺍﻟﻠﻬﻢ ﺍﻧﻲ ﺃﺳﺌﻠﻚ
ﻣﻦ ﺧﻴﺮ ﻣﺎ ﺳﺌﻠﻚ ﻣﻨﻪ ﻧﺒﻴﻚ ﻣﺤﻤﺪ ﻭﺃﻋﻮﺫ ﺑﻚ ﻣﻦ
ﺷﺮ ﻣﺎ ﺍﺳﺘﻌﺎﺫ ﻣﻨﻪ ﻧﺒﻴﻚ ﻣﺤﻤﺪ ﺍﻟﻠﻬﻢ ﺇﻧﻲ ﺃﺳﺌﻠﻚ
ﺍﻟﺠﻨﺔ ﻭﻣﺎ ﻗﺮﺏ ﺇﻟﻴﻬﺎ ﻣﻦ ﻗﻮﻝ ﺃﻭ ﻋﻤﻞ ﻭﺃﻋﻮﺫ ﺑﻚ
ﻣﻦ ﺍﻟﻨﺎﺭ ﻭﻣﺎ ﻗﺮﺏ ﺇﻟﻴﻬﺎ ﻣﻦ ﻗﻮﻝ ﺃﻭ ﻋﻤﻞ ﻭﺃﺳﺌﻠﻚ
ﺃﻥ ﺗﺠﻌﻞ ﻛﻞ ﻗﻀﺎﺀ ﻗﻀﻴﺘﻪ ﻟﻲ ﺧﻴﺮﺍ ﻳﺎ ﺃﺭﺣﻢ ﺍﻟﺮﺍﺣﻤﻴﻦ
ﺍﻟﻠﻬﻢ ﺍﻏﻔﺮ ﻟﻲ ﻭﻟﻮﺍﻟﺪﻱ ﻭﻟﻤﻦ ﺩﺧﻞ ﺑﻴﺘﻲ ﻣﺆﻣﻨﺎ
ﻭﻟﻠﻤﺆﻣﻨﻴﻦ ﻭﺍﻟﻤﺆﻣﻨﺎﺕ ﻭﻻ ﺗﺰﺩ ﺍﻟﻈﺎﻟﻤﻴﻦ ﺇﻻ ﺗﺒﺎﺭﺍ
ﺍﻟﻠﻬﻢ ﺍﻧﻲ ﺃﺳﺌﻠﻚ ﻣﻦ ﺧﻴﺮ ﻣﺎ ﺳﺌﻠﻚ ﻣﻨﻪ ﻧﺒﻴﻚ ﻣﺤﻤﺪ
ﻭﺃﻋﻮﺫ ﺑﻚ ﻣﻦ ﺷﺮ ﻣﺎ ﺍﺳﺘﻌﺎﺫ ﻣﻨﻪ ﻧﺒﻴﻚ ﻣﺤﻤﺪ ﺍﻟﻠﻬﻢ
ﺇﻧﻲ ﺃﺳﺌﻠﻚ ﺍﻟﺠﻨﺔ ﻭﻣﺎ ﻗﺮﺏ ﺇﻟﻴﻬﺎ ﻣﻦ ﻗﻮﻝ ﺃﻭ ﻋﻤﻞ
ﻭﺃﻋﻮﺫ ﺑﻚ ﻣﻦ ﺍﻟﻨﺎﺭ ﻭﻣﺎ ﻗﺮﺏ ﺇﻟﻴﻬﺎ ﻣﻦ ﻗﻮﻝ ﺃﻭ ﻋﻤﻞ
ﻭﺃﺳﺌﻠﻚ ﺃﻥ ﺗﺠﻌﻞ ﻛﻞ ﻗﻀﺎﺀ ﻗﻀﻴﺘﻪ ﻟﻲ ﺧﻴﺮﺍ ﻳﺎ ﺃﺭﺣﻢ
ﺍﻟﺮﺍﺣﻤﻴﻦ ﺍﻟﻠﻬﻢ ﺍﻏﻔﺮ ﻟﻲ ﻭﻟﻮﺍﻟﺪﻱ ﻭﻟﻤﻦ ﺩﺧﻞ ﺑﻴﺘﻲ
ﻣﺆﻣﻨﺎ ﻭﻟﻠﻤﺆﻣﻨﻴﻦ ﻭﺍﻟﻤﺆﻣﻨﺎﺕ ﻭﻻ ﺗﺰﺩ ﺍﻟﻈﺎﻟﻤﻴﻦ ﺇﻻ
ﺗﺒﺎﺭﺍ ﺍﻟﻠﻬﻢ ﺍﻧﻲ ﺃﺳﺌﻠﻚ ﻣﻦ ﺧﻴﺮ ﻣﺎ ﺳﺌﻠﻚ ﻣﻨﻪ ﻧﺒﻴﻚ
ﻣﺤﻤﺪ ﻭﺃﻋﻮﺫ ﺑﻚ ﻣﻦ ﺷﺮ ﻣﺎ ﺍﺳﺘﻌﺎﺫ ﻣﻨﻪ ﻧﺒﻴﻚ ﻣﺤﻤﺪ
ﺍﻟﻠﻬﻢ ﺇﻧﻲ ﺃﺳﺌﻠﻚ ﺍﻟﺠﻨﺔ ﻭﻣﺎ ﻗﺮﺏ ﺇﻟﻴﻬﺎ ﻣﻦ ﻗﻮﻝ ﺃﻭ
ﻋﻤﻞ ﻭﺃﻋﻮﺫ ﺑﻚ ﻣﻦ ﺍﻟﻨﺎﺭ ﻭﻣﺎ ﻗﺮﺏ ﺇﻟﻴﻬﺎ ﻣﻦ ﻗﻮﻝ ﺃﻭ
ﻋﻤﻞ ﻭﺃﺳﺌﻠﻚ ﺃﻥ ﺗﺠﻌﻞ ﻛﻞ ﻗﻀﺎﺀ ﻗﻀﻴﺘﻪ ﻟﻲ ﺧﻴﺮﺍ ﻳﺎ
ﺃﺭﺣﻢ ﺍﻟﺮﺍﺣﻤﻴﻦ ﺍﻟﻠﻬﻢ ﺍﻏﻔﺮ ﻟﻲ ﻭﻟﻮﺍﻟﺪﻱ ﻭﻟﻤﻦ ﺩﺧﻞ
ﺑﻴﺘﻲ ﻣﺆﻣﻨﺎ ﻭﻟﻠﻤﺆﻣﻨﻴﻦ ﻭﺍﻟﻤﺆﻣﻨﺎﺕ ﻭﻻ ﺗﺰﺩ ﺍﻟﻈﺎﻟﻤﻴﻦ
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ڤڤڤ

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ܐܡܪ

ذهبه شئ وذهله هذا ذلك ما يذهل
الهم صاحبها عن كل شيء يعرض له
ما يذهله ذلك ذهل ذهيل ومذهل
لشغل عقل عنه هذا مما يستعمل
هذا رجل ذهلة كثير النسيان
لشغل ما هذا عنه مما يعمل
ما فعل ذاك ذهلا ذهلا ومذهلا
شئ ذكر عنه فذهل ذهولا ومذهلا
ما زال ذاهلا عن كل شيء ذهولا
له هذا رجل ذهلة كثير النسيان
ما يكاد يسمع هذا الرجل ذهلا
مثل سمع ذهلا ذهلا عنه
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مثل ذهل هذا عن كذا ذهولا

وما حتى يجيء عيد : فحينئذ يرجع ما
أخذه . وإن مات ولم يجيء العيد : فلا
شيء عليه . وإن أخذ ثمن الخمر فاشترى
به عبداً فباعه . فما ربح في ذلك
فهو له . وإن كان قد أخذ الثمن
فهلك قبل أن يشتري به شيئاً . فلا
شيء عليه . وإن كان قد أخذ الثمن
فاشترى به عبداً فباعه . فما ربح في
ذلك

ملكه أنتا دبعده حصنا دبنج حلاصه:
حضده سدقه صعدبص دلا مجده كاذا:
ومرحه صعمه كاذا دجب لهذا حذهك
لمعهده بحذا دلمحب حنا حسعلا دلانعا:
ملخصه بخذا دهكه سنه اجه بكتهك
حجذه نصعصا دكلحفص دحذا بلحنب:
معصه عهاها دحس صعتكه دبنج حذهك
ذبكه حذكلا دفذها معه لا أنتعا:
مذبا حطنا لمعصا وعنه دابعصه
هذهنهذ دلصا بعده حجذب دبتعصا معه:
معجنه بحلة ملحته لهه صعصعصه
چلحصا دبذبه حعصه لاذا حصا عصلكه:
معجده بعصا ذوسنه لكعصا قحصه
بكعه لحصلا معصا بعذبه لهه دبلكعصه
وحنته فصله حم صحكعه بكنا معجنا
حصا معجنا ذبه لحم أنتا دبسه أنتا:
محلوبنا حلكنه بذكه حصدبا دبسه هنبه
كذهصه صلحبكه دحذصه لاذا حلحكنب:
محنكه صعلكه بحذا دأنتا دجب حذسعلا
لحدصعه بنكنا لحصعه لاذا صلكه سنه:
ملكذب سنه لحصا صحكه دمحصعكه
بذهصه كبنا مكلكه حصنا صلاذهصه:
محلنج حبسعه سلحه لكعبا دحصعه دحذا
حعصكه لحصعه صلا سجبا لاذا دحصعا:

ܘܐܡܪ ܠܗ ܐܝܟ ܐܬܝ ܠܟ ܗܢܐ ܒܪ ܐܢܫ ܕܐܝܬ ܠܗ ܫܘܠܛܢ ܒܐܪܥܐ ܠܡܫܒܩ ܚܛܗܐ ܘܐܡܪ ܠܦܓܪ ܩܘܡ ܫܩܘܠ ܡܛܠܬܟ ܘܐܙܠ ܠܒܝܬܟ ܘܩܡ ܘܐܙܠ ܠܒܝܬܗ ܘܐܬܝ ܠܗ ܠܫܡܥܘܢ

ﻭﻳﺎﻟﻪ ﻣﺤﻤﺪ ﺑﻦ ﺍﻟﻤﻨﺬﺭ ﻭﻣﺎ ﺑﻌﺪﻩ ﺍﻟﻰ ﺍﻟﻤﻬﺪﻱ ﻭﻫﻮ ﺍﻟﺬﻱ ﻳﻘﺎﻝ ﻟﻪ ﺍﻟﻤﻬﺪﻱ ﻭﻫﻮ ﺍﻟﺬﻱ ﺳﻤﺎﻩ ﺍﻟﻨﺎﺱ

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ܡܛܠ ܕܐܢܫ ܠܐ ܡܫܟܚ ܕܒܪ ܐܢܫ ܐܚܪܢ ܠܡܫܒܩ ܠܗ ܘܠܡܚܝܘ ܠܗ ܘܠܡܦܪܩ ܠܗ ܡܢ ܟܠ ܥܘܠ ܘܠܡܫܪܝ ܠܗ ܡܢ ܟܠ ܚܛܗ ܘܠܡܫܕܪ ܠܗ ܡܢ ܟܠ ܥܒܝܕ ܕܒܝܫ ܘܠܡܫܕܪ ܠܗ ܡܢ ܟܠ ܡܠܐܟ ܕܒܝܫ ܘܠܡܫܕܪ ܠܗ ܡܢ ܟܠ ܫܠܛܢ

ܘܐ ܕܒܠܡܫ ܒܚܝ ܐܡܪ ܠܗ ܠܡܠܟ ܘ
ܚܫܒܝ ܕܡ ܥܕ ܕܒܚܐ ܕܥܠ ܡܢ ܐ.
ܚܕ ܟܢܐ ܐܡܪ ܕܡܢ ܡܢܐ ܟܢ ܚܕ ܥܒ ܘ
ܐ ܥܒ ܚܕ ܐܡܪ ܐܢ ܕܐ ܚܢܐ ܟܐ ܕܐ.
ܘܐ ܟܐ ܕܒ ܒܚ ܐ ܘܐ ܟ ܐ ܕ ܘ
ܐ ܟ ܐ ܕ ܐ ܐ ܐ

ಅಂಕಣ ಪದವು ಸಾಹಿತ್ಯದಲ್ಲಿ ಬಳಕೆಯಾಗಿರುವ ಬಗೆಯನ್ನು ಗಮನಿಸಿದಾಗ ಅದು ಸಾಹಿತ್ಯದ ಒಂದು ಪ್ರಕಾರವಾಗಿ ಬೆಳೆದು ಬಂದ ಬಗೆಯನ್ನು ಕಾಣಬಹುದು.

ملكه خلقا يخلق ما يشاء وهو العلي
الكبير تكاد السموات يتفطرن من فوقهن
والملائكة يسبحون بحمد ربهم ويستغفرون
لمن في الأرض ألا إن الله هو الغفور
الرحيم والذين اتخذوا من دونه أولياء
الله حفيظ عليهم وما أنت عليهم بوكيل
وكذلك أوحينا إليك قرآنا عربيا لتنذر
أم القرى ومن حولها وتنذر يوم الجمع
لا ريب فيه فريق في الجنة وفريق في
السعير ولو شاء الله لجعلهم أمة واحدة
ولكن يدخل من يشاء في رحمته والظالمون
ما لهم من ولي ولا نصير أم اتخذوا من
دونه أولياء فالله هو الولي وهو يحيي
الموتى وهو على كل شيء قدير وما
اختلفتم فيه من شيء فحكمه إلى الله
ذلكم الله ربي عليه توكلت وإليه أنيب
فاطر السموات والأرض جعل لكم من
أنفسكم أزواجا ومن الأنعام أزواجا يذرؤكم
فيه ليس كمثله شيء وهو السميع البصير
له مقاليد السموات والأرض يبسط الرزق
لمن يشاء ويقدر إنه بكل شيء عليم
شرع لكم من الدين ما وصى به نوحا
والذي أوحينا إليك وما وصينا به إبراهيم
وموسى وعيسى أن أقيموا الدين ولا
تتفرقوا فيه كبر على المشركين ما تدعوهم
إليه الله يجتبي إليه من يشاء ويهدي
إليه من ينيب وما تفرقوا إلا من بعد
ما جاءهم العلم بغيا بينهم ولولا كلمة
سبقت من ربك إلى أجل مسمى لقضي
بينهم وإن الذين أورثوا الكتاب من بعدهم
لفي شك منه مريب فلذلك فادع واستقم
كما أمرت ولا تتبع أهواءهم وقل آمنت
بما أنزل الله من كتاب وأمرت لأعدل
بينكم الله ربنا وربكم لنا أعمالنا ولكم
أعمالكم لا حجة بيننا وبينكم الله يجمع
بيننا وإليه المصير والذين يحاجون في
الله من بعد ما استجيب له حجتهم
داحضة عند ربهم وعليهم غضب ولهم
عذاب شديد الله الذي أنزل الكتاب
بالحق والميزان وما يدريك لعل الساعة
قريب يستعجل بها الذين لا يؤمنون بها
والذين آمنوا مشفقون منها ويعلمون أنها
الحق ألا إن الذين يمارون في الساعة
لفي ضلال بعيد الله لطيف بعباده يرزق
من يشاء وهو القوي العزيز من كان
يريد حرث الآخرة نزد له في حرثه ومن
كان يريد حرث الدنيا نؤته منها وما له
في الآخرة من نصيب أم لهم شركاء
شرعوا لهم من الدين ما لم يأذن به الله
ولولا كلمة الفصل لقضي بينهم وإن
الظالمين لهم عذاب أليم ترى الظالمين
مشفقين مما كسبوا وهو واقع بهم والذين
آمنوا وعملوا الصالحات في روضات الجنات
لهم ما يشاءون عند ربهم ذلك هو الفضل
الكبير ذلك الذي يبشر الله عباده الذين
آمنوا وعملوا الصالحات قل لا أسألكم
عليه أجرا إلا المودة في القربى ومن
يقترف حسنة نزد له فيها حسنا إن الله
غفور شكور أم يقولون افترى على الله
كذبا فإن يشأ الله يختم على قلبك ويمح
الله الباطل ويحق الحق بكلماته إنه عليم
بذات الصدور وهو الذي يقبل التوبة عن
عباده ويعفو عن السيئات ويعلم ما تفعلون
ويستجيب الذين آمنوا وعملوا الصالحات
ويزيدهم من فضله والكافرون لهم عذاب
شديد ولو بسط الله الرزق لعباده لبغوا
في الأرض ولكن ينزل بقدر ما يشاء إنه
بعباده خبير بصير وهو الذي ينزل الغيث
من بعد ما قنطوا وينشر رحمته وهو الولي
الحميد ومن آياته خلق السموات والأرض
وما بث فيهما من دابة وهو على جمعهم

ﻭﻗﺎﻝ ﻟﻪ ﺍﻟﻤﻠﻚ ﺍﺫﻫﺐ ﻭﺍﻧﻈﺮ ﻫﻞ ﻫﻲ ﻛﻤﺎ ﺳﻤﻌﺖ ﻋﻨﻬﺎ ﻓﻠﻤﺎ
ﺫﻫﺐ ﺍﺧﺒﺮ ﺍﻟﻤﻠﻚ ﺑﺄﻧﻬﺎ ﻛﻤﺎ ﻗﻴﻞ ﻟﻪ ﻓﻘﺎﻝ ﻟﻪ ﺍﻟﻤﻠﻚ ﺍﺫﻫﺐ ﻭﺍﺧﻄﺒﻬﺎ
ﻟﻲ ﻓﺬﻫﺐ ﺍﻟﻴﻬﺎ ﻭﺧﻄﺒﻬﺎ ﻟﻠﻤﻠﻚ ﻓﺄﺟﺎﺑﺘﻪ ﻭﺃﺭﺳﻠﺖ ﺇﻟﻰ ﺍﻟﻤﻠﻚ
ﺗﻘﻮﻝ ﻟﻪ ﺇﻧﻲ ﻻ ﺃﺗﺰﻭﺝ ﺑﺄﺣﺪ ﺇﻻ ﺑﺜﻼﺙ ﺷﺮﻭﻁ ﺃﻥ ﻳﻘﺘﻞ ﺃﺑﻲ
ﻭﺃﻣﻲ ﻭﺃﻥ ﻳﺒﻨﻲ ﻟﻲ ﻗﺼﺮﺍ ﻓﻲ ﺍﻟﺒﺤﺮ ﻭﺃﻥ ﻳﻜﻮﻥ ﺍﻟﻘﺼﺮ ﻣﻦ
ﺯﺟﺎﺝ ﻓﺄﺭﺳﻞ ﺍﻟﻤﻠﻚ ﺇﻟﻰ ﺃﺑﻮﻳﻬﺎ ﻓﻘﺘﻠﻬﻤﺎ ﻭﺑﻨﻰ ﻟﻬﺎ ﺍﻟﻘﺼﺮ
ﻓﻠﻤﺎ ﺩﺧﻠﺖ ﺍﻟﻘﺼﺮ ﻭﺟﺪﺕ ﻓﻴﻪ ﺍﻟﻤﻠﻚ ﻓﻘﺘﻠﺘﻪ ﻭﺃﺧﺬﺕ ﻣﺎﻟﻪ
ﻭﺃﻗﺎﻣﺖ ﻣﻠﻜﺔ ﻣﻜﺎﻧﻪ ﻭﺃﺭﺳﻠﺖ ﺇﻟﻰ ﺍﻟﻤﻠﻚ ﺍﻷﻋﻈﻢ ﺗﺨﻄﺒﻪ
ﻓﺄﺟﺎﺑﻬﺎ ﺍﻟﻤﻠﻚ ﺍﻷﻋﻈﻢ ﻭﺃﺭﺳﻞ ﺇﻟﻴﻬﺎ ﺍﻟﻤﺎﻝ ﻭﺍﻟﺠﻮﺍﺭﻱ ﻭﺍﻟﻌﺒﻴﺪ
ﻭﺍﻟﺨﻴﻞ ﻭﺍﻟﺴﻼﺡ ﻭﺍﻟﺠﻨﺪ ﻭﺍﻟﻌﺪﺩ ﻭﺍﻟﺠﻤﺎﻝ ﻭﺍﻟﺒﻐﺎﻝ ﻭﺍﻟﺤﻤﻴﺮ
ﻭﺍﻟﺒﻘﺮ ﻭﺍﻟﻐﻨﻢ ﻭﺍﻟﺤﻨﻄﺔ ﻭﺍﻟﺸﻌﻴﺮ ﻭﺍﻟﺘﻤﺮ ﻭﺍﻟﺴﻤﻦ ﻭﺍﻟﺰﻳﺖ
ﻭﺍﻟﺴﻜﺮ ﻭﺍﻟﻌﺴﻞ ﻭﺍﻟﺴﻤﻚ ﻭﺍﻟﻠﺤﻢ ﻭﺍﻟﺨﻀﺮ ﻭﺍﻟﻔﻮﺍﻛﻪ ﻭﺍﻟﺜﻴﺎﺏ
ﻭﺍﻟﻔﺮﺵ ﻭﺍﻟﺒﺴﻂ ﻭﺍﻟﺴﺠﺎﺩ ﻭﺍﻟﻜﺮﺍﺳﻲ ﻭﺍﻟﻤﻨﺎﺩﻳﻞ ﻭﺍﻟﻤﻼﺣﻒ
ﻭﺍﻟﻤﻄﺎﺭﺡ ﻭﺍﻟﻤﺴﺎﻧﺪ ﻭﺍﻟﻤﺨﺎﺩ ﻭﺍﻟﻘﻤﺎﺵ ﻭﺍﻟﺤﺮﻳﺮ ﻭﺍﻟﺪﻳﺒﺎﺝ
ﻭﺍﻟﺴﻨﺪﺱ ﻭﺍﻟﺨﺰ ﻭﺍﻟﻘﺰ ﻭﺍﻟﻘﻄﻦ ﻭﺍﻟﻜﺘﺎﻥ ﻭﺍﻟﺼﻮﻑ ﻭﺍﻟﺸﻌﺮ
ﻭﺍﻟﻮﺑﺮ ﻭﺍﻟﺠﻠﻮﺩ ﻭﺍﻟﺴﺮﺝ ﻭﺍﻟﻠﺠﻢ ﻭﺍﻟﺤﺪﻳﺪ ﻭﺍﻟﻨﺤﺎﺱ ﻭﺍﻟﺮﺻﺎﺹ
ﻭﺍﻟﺰﺟﺎﺝ ﻭﺍﻟﺨﺰﻑ ﻭﺍﻟﻔﺨﺎﺭ ﻭﺍﻟﺼﻔﺮ ﻭﺍﻟﻘﺼﺐ ﻭﺍﻟﺨﺸﺐ ﻭﺍﻟﻘﺼﺐ
ﻭﺍﻟﺤﺼﺮ ﻭﺍﻟﺒﻮﺭﻳﺎ ﻭﺍﻟﺤﺼﻰ ﻭﺍﻟﺤﺠﺎﺭﺓ ﻭﺍﻟﺠﺼﺺ ﻭﺍﻟﻄﻮﺏ ﻭﺍﻟﻠﺒﻦ
ﻭﺍﻟﻘﺮﻣﻴﺪ ﻭﺍﻟﺠﻴﺮ ﻭﺍﻟﺠﺮﺓ ﻭﺍﻟﻘﻠﻞ ﻭﺍﻟﺠﺮﺍﺭ ﻭﺍﻟﺒﺮﺍﻣﻴﻞ ﻭﺍﻟﻘﺪﻭﺭ
ﻭﺍﻟﻤﻐﺎﺭﻑ ﻭﺍﻟﻤﻨﺎﺭﺓ ﻭﺍﻟﻤﻨﺎﺭ ﻭﺍﻟﻤﺴﺎﺟﺪ ﻭﺍﻟﺒﻴﻮﺕ ﻭﺍﻟﺤﻤﺎﻡ
ﻭﺍﻟﺤﻤﺎﻣﺎﺕ ﻭﺍﻟﺒﻴﻮﺕ ﻭﺍﻟﺤﻤﺎﻡ ﻭﺍﻟﺤﻤﺎﻣﺎﺕ

ܘܐܡܪ ܠܗ ܡܪܝ ܒܪ ܕܘܝܕ ܪܚܡ ܥܠܝ ܘܫܕܪ ܠܝ ܐܝܟ ܕܐܢ ܐܝܬ ܠܟ ܐܡܘܢܐ ܒܐܡܬ ܐܢ ܠܐ ܐܫܬܘܒܥ ܠܟ ܘܐܢ ܐܝܬ ܠܟ ܫܘܠܛܢܐ ܒܐܡܬ ܐܢ ܠܐ ܐܫܬܘܒܥ ܠܟ ܘܐܢ ܐܝܬ ܠܟ ܚܝܠܐ ܒܐܡܬ ܐܢ ܠܐ ܐܫܬܘܒܥ ܠܟ ܘܐܢ ܐܝܬ ܠܟ ܡܠܟܘܬ

ויהי בשמוע יהושע בן נון את העם הזה את הדברים האלה ויפל על פניו ארצה:
ויאמר יהושע אהה אדני יהוה למה העברת העם הזה את הירדן לתת אותנו ביד האמרי להאבידנו
ולו הואלנו והשבנו בעבר הירדן: אדני מה אמר כי נסו ישראל לפני אויביהם:
ושמעו הכנעני וכל יושבי הארץ ונסבו עלינו והכרית את שמנו מן הארץ ומה תעשה לשמך הגדול:
ויאמר יהוה אל יהושע קום לך למה זה אתה נפל על פניך:
חטא ישראל וגם עברו את בריתי אשר צויתי אותם וגם לקחו מן החרם וגנבו וגם כחשו וגם שמו בכליהם:
ולא יכלו בני ישראל לקום לפני אויביהם עורף לפני אויביהם יפנו כי חרם היו הם
לא אוסיף להיות עמכם עד השמדכם את החרם מקרבכם:
קום קדש את העם ואמרת התקדשו למחר כי כה אמר יהוה אלהי ישראל חרם בתוכך ישראל
לא תוכל לקום לפני אויביך עד הסירכם את החרם מקרבכם:
ונקרבתם בבקריכם לשבטיכם והיה השבט אשר יקח יהוה יקרב למשפחות והמשפחה אשר יקח יהוה
יקרב לבתים והבית אשר יקח יהוה יקרב לגברים:
והיה הנלכד בחרם ישרף באש הוא וכל אשר לו כי עבר את ברית יהוה וכי עשה נבלה בישראל:
וישכם יהושע בבקר ויקרב את ישראל לשבטיהם ותלכד שבט יהודה:
ויקרב את משפחת יהודה ותלכד משפחת הזרחי ויקרב את משפחת הזרחי לגברים ותלכד זבדי:
ויקרב את ביתו לגברים ותלכד עכן בן כרמי בן זבדי בן זרח למטה יהודה:
ויאמר יהושע אל עכן בני שים נא כבוד ליהוה אלהי ישראל ותן לו תודה והגד נא לי מה עשית
אל תכחד ממני:
ויען עכן את יהושע ויאמר אמנה אנכי חטאתי ליהוה אלהי ישראל וכזאת וכזאת עשיתי:
ואראה בשלל אדרת שנער אחת טובה ומאתים שקל כסף ולשון זהב אחד חמשים שקל משקלו
ואחמדם ואקחם והנם טמונים באהלי בתוך ביתי והכסף תחתיו:
וישלח יהושע מלאכים וירוצו האהלה והנה טמון באהלו והכסף תחתיו:
ויקחו אותם מתוך האהל ויביאו אל יהושע ואל כל בני ישראל ויציקו אותם לפני יהוה:

سخا هنا هنس كذا لم ملاء سه:
وهمه هلا كذا وانا هج كه سنه؛
سعا ذا ملس لنك هنه سهسه:
وهمه سلا عنه حكا سهنه لنا؛
حهنه هنهن حنه هنا ملا هنه.
وهمه سكا هج هنا لملا سنه كذا؛
حهنه لنه سنهنه لهنهنه هنه.
وهمه لا هنه ذهنا سه لنا سهنه؛
لهه هنه هنهن حنا ذنهنه.
وهمه سنه هنه حكا سهنه لهنه؛
كه حنا لنه هنه سنهن.
وهمه سكا هنه ذهنا سه لنا سهنه؛
لهنا نكذ لنه كهنا ذهنهنه هنه.
وهمه سهنه هنه كذا سه لنا سهنه؛
حلا هنا هنس هنه سنه كلس.
وهمه سهنه سهنهلهنه لنا سهنه؛
حلا هنه كذا حنه هنه سنه.
ذهنه هنه سه لنا سهنه؛
كه هنه لنا ذنه سهنه ذهنهنه.
ذهنا ذنهن ذسه سهنه لنا سهنه؛
هنا سهنا هنه سه لنا سهنه:
هنهنه هنه كذا سه لنا سهنه؛

حاقة، حلسج نسج ذهذ ٨ذه يهسدا.
ملا هسهم لى ١ق هذا ذكهذ لهحهد؛
حسا جسلا هكجذ كلذه ههه نكتب:
همهلحد لى حهه٨؛ جسهل ذلا عهلهذا؛
٨ه٨؛ ذذا هلهسه؛ حه لهلهلهـــــے.
ذ١مخ ١خذ حنا سنه هج سهلهـــــے؛
حه هه٨حص ذهسنه هكجذنـــــے.
١نا١ كلذه هحذ٨؛ حكتب ذههف هسبل؛
سذ٨؛ ههسا حهه سهذ٨؛ ذهلا ٨ه٨ے.
ذحلا هه٨سه٨ه هنذ هه٨سلا ذلا سههسا؛
٨ه٨؛ ذذا حهه حلتب ذهلا هلذه.
ذلحلا ذ١؛ هلسج عكهه ذلا عه١لـــا؛
سذه؛ هكهسا حهه يهسدا لاهف حكتم:
هلهذا كلتا هلهكلا ١ذ١ے حكتـــے؛
حلتلا ه١ذ؛ لحب هههذبا هذه ذسه:
حلبلا لدا١ا ه١ذ١ے لحتا ذسه حلهذا؛
عهسا ههه ١ے٨سذ ١ذ٨؛ ١ب ذ١ے١ذا:
ههذه عهسا لابلح ذ١ب هه ١ذ٨؛ لذههلا؛
١ب عكهلا هذه هههذبا هه٨ذه هلذا:
هلسج هذا هلسج هكهه لسذا ذلحذ؛
حهه٨؛ ذ١ما هذا نهب لهلهلهـــے:
هحذا ذهذا عذذ٨؛ حلتا ههههلا لذ١ے؛
هلحذا ذهلذا هلحذ هلتا لهلسهه هلذا:
هلهه٨لا هههذا ه١ذ١ے حهه حهـــے؛

ولما كان الأمر على ما وصفنا من أن الله تعالى
قد خلق الخلق لعبادته وأمرهم بطاعته ونهاهم
عن معصيته وكان من طاعته ما يتقرب به إليه
ومن معصيته ما يتقرب به إلى غيره وكان
الشيطان قد أظهر لنا عداوته وأمرنا بمخالفته
وكان من مخالفته ما يتقرب به إلى الله تعالى
ومن موافقته ما يتقرب به إلى غيره وكان
الله تعالى قد أمرنا بالتقرب إليه بالأعمال
الصالحة وكان الشيطان قد أمرنا بالتقرب
إلى غيره بالأعمال السيئة وكان الله تعالى
قد أمرنا بالتقرب إليه بالأعمال الصالحة
وكان الشيطان قد أمرنا بالتقرب إلى غيره
بالأعمال السيئة وكان الله تعالى قد أمرنا
بالتقرب إليه بالأعمال الصالحة وكان
الشيطان قد أمرنا بالتقرب إلى غيره
بالأعمال السيئة

[illegible]

ﻣﺤﻤﺪ ﺑﻦ ﻋﺒﺪﻩ: ﺃﺧﺒﺮﻧﺎ ﺃﺑﻮ ﺃﺣﻤﺪ
ﻗﺎﻝ: ﺣﺪﺛﻨﺎ ﻣﺤﻤﺪ ﺑﻦ ﻋﺒﺪﻩ ﺑﻦ ﺳﻠﻴﻤﺎﻥ
ﺍﻟﻤﻬﺘﺪﻱ ﺑﺎﻟﻠﻪ (٢٨٩هـ) ﺍﻟﺨﻠﻴﻔﺔ ﺍﻟﻌﺒﺎﺳﻲ
ﺍﻟﺴﺎﺩﺱ ﻋﺸﺮ ﻣﻦ ﺧﻠﻔﺎﺀ ﺑﻨﻲ ﺍﻟﻌﺒﺎﺱ
ﺍﻟﻤﻌﺮﻭﻑ ﺑﺎﻟﺮﺷﻴﺪ ﻗﺎﻝ: ﺣﺪﺛﻨﺎ ﺍﻟﻌﺒﺎﺱ
ﺑﻦ ﺍﻟﻮﻟﻴﺪ ﺑﻦ ﻣﺰﻳﺪ ﻗﺎﻝ: ﺣﺪﺛﻨﺎ ﺃﺑﻲ
ﻗﺎﻝ: ﺳﻤﻌﺖ ﺍﻷﻭﺯﺍﻋﻲ ﻳﻘﻮﻝ: ﺣﺪﺛﻨﻲ
ﺃﺑﻮ ﻋﻤﺎﺭ ﻋﺒﺪ ﺍﻟﻠﻪ ﺑﻦ ﺍﻟﺤﺴﻴﻦ ﻗﺎﺿﻲ
ﻋﺴﻘﻼﻥ ﻗﺎﻝ: ﺣﺪﺛﻨﻲ ﺍﻟﻌﺒﺎﺱ ﺑﻦ ﺍﻟﻮﻟﻴﺪ
ﺍﻟﺨﻼﻝ ﻗﺎﻝ: ﺣﺪﺛﻨﻲ ﺃﺑﻮ ﺍﻟﻌﺒﺎﺱ ﺍﻟﻔﻀﻞ
ﺑﻦ ﺍﻟﺮﺑﻴﻊ ﻗﺎﻝ: ﺣﺪﺛﻨﻲ ﺃﺑﻲ ﻗﺎﻝ: ﺩﺧﻠﺖ
ﻋﻠﻰ ﺃﺑﻲ ﺟﻌﻔﺮ ﺍﻟﻤﻨﺼﻮﺭ ﻓﻲ ﺍﻟﻴﻮﻡ
ﺍﻟﺬﻱ ﺗﻮﻓﻲ ﻓﻴﻪ ﻓﺮﺃﻳﺘﻪ ﻳﺠﻮﺩ ﺑﺎﻟﻨﻔﺲ
ﻋﻨﺪ ﺍﻟﻤﻮﺕ ﻓﻘﻠﺖ: ﻳﺎ ﺃﻣﻴﺮ ﺍﻟﻤﺆﻣﻨﻴﻦ
ﻛﻴﻒ ﺗﺠﺪ ﻧﻔﺴﻚ؟ ﻓﻘﺎﻝ: ﻳﺎ ﺭﺑﻴﻊ ﻣﺎ ﺃﺟﺪ
ﻧﻔﺴﻲ ﺇﻻ ﻛﻤﺎ ﻗﺎﻝ ﺍﻟﻘﺎﺋﻞ ﺍﻷﻭﻝ:
ﺍﻟﻤﻮﺕ ﺃﻫﻮﻥ ﻣﻦ ﺍﻟﻤﻮﺕ ﻭﺃﻣﺮ
ﻭﺍﻟﻠﻪ ﻣﺎ ﺃﺩﺭﻱ ﺃﺻﻌﺪ ﺑﻲ ﺃﻡ ﺃﻫﺒﻂ
ﻭﻗﺎﻝ ﺍﻟﻔﻀﻞ ﺑﻦ ﺍﻟﺮﺑﻴﻊ: ﻭﺣﺪﺛﻨﻲ ﺃﺑﻮ
ﺍﻟﻌﺒﺎﺱ ﺍﻟﻔﻀﻞ ﺑﻦ ﺍﻟﺮﺑﻴﻊ ﻗﺎﻝ: ﺣﺪﺛﻨﻲ
ﺃﺑﻲ ﻗﺎﻝ: ﺩﺧﻠﺖ ﻋﻠﻰ ﺃﺑﻲ ﺟﻌﻔﺮ ﺍﻟﻤﻨﺼﻮﺭ
ﻓﻲ ﺍﻟﻴﻮﻡ ﺍﻟﺬﻱ ﺗﻮﻓﻲ ﻓﻴﻪ ﻓﺮﺃﻳﺘﻪ ﻳﺠﻮﺩ
ﺑﺎﻟﻨﻔﺲ ﻋﻨﺪ ﺍﻟﻤﻮﺕ ﻓﻘﻠﺖ: ﻳﺎ ﺃﻣﻴﺮ
ﺍﻟﻤﺆﻣﻨﻴﻦ ﻛﻴﻒ ﺗﺠﺪ ﻧﻔﺴﻚ؟ ﻓﻘﺎﻝ: ﻳﺎ
ﺭﺑﻴﻊ ﻣﺎ ﺃﺟﺪ ﻧﻔﺴﻲ ﺇﻻ ﻛﻤﺎ ﻗﺎﻝ ﺍﻟﻘﺎﺋﻞ
ﺍﻷﻭﻝ:
ﺍﻟﻤﻮﺕ ﺃﻫﻮﻥ ﻣﻦ ﺍﻟﻤﻮﺕ ﻭﺃﻣﺮ
ﻭﺍﻟﻠﻪ ﻣﺎ ﺃﺩﺭﻱ ﺃﺻﻌﺪ ﺑﻲ ﺃﻡ ﺃﻫﺒﻂ

كلمة حق عند سلطان جائر أو أمير ظالم
وليعلم أن الله سبحانه وتعالى قد جعل
كل ملك من ملوك الأرض مسئولا : لم فعل
كذا ولم فعل كذا ، إلا الإمام العادل
فإنه يجب عليه أن يحكم بين الناس
بالحق والعدل .

أبو بكر الصديق ٢٠
أبو جهل ٤٥
أبو سفيان ٤٥
أبو طالب ٤٥
أبو عبيدة ٤٥
أبو لهب ٤٥
أحمد ٤٥
أحمد بن حنبل ٤٥
أحمد بن عبد الله ٤٥
أحمد بن محمد ٤٥
أحمد بن محمد بن أحمد ٤٥
أحمد بن محمد بن عبد الله ٤٥
أحمد بن محمد بن علي ٤٥
أحمد بن محمد بن عمر ٤٥
أحمد بن محمد بن يوسف ٤٥
أحمد بن محمد بن يونس ٤٥
أحمد بن محمد بن يوسف ٤٥
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أحمد بن محمد بن يوسف ٤٥
أحمد بن محمد بن يونس ٤٥

ⵜⵎⵓⵔⵜ ⵜⵉⵏⵎⵍⵍⴰⵍ ⵜⵉⵎⵓⵔⵜ
ⵜⵎⵓⵔⵜ ⵜⵉⵏⵎⵍⵍⴰⵍ ⵜⵉⵎⵓⵔⵜ
ⵜⵎⵓⵔⵜ ⵜⵉⵏⵎⵍⵍⴰⵍ ⵜⵉⵎⵓⵔⵜ
ⵜⵎⵓⵔⵜ ⵜⵉⵏⵎⵍⵍⴰⵍ ⵜⵉⵎⵓⵔⵜ
ⵜⵎⵓⵔⵜ ⵜⵉⵏⵎⵍⵍⴰⵍ ⵜⵉⵎⵓⵔⵜ
ⵜⵎⵓⵔⵜ ⵜⵉⵏⵎⵍⵍⴰⵍ ⵜⵉⵎⵓⵔⵜ
ⵜⵎⵓⵔⵜ ⵜⵉⵏⵎⵍⵍⴰⵍ ⵜⵉⵎⵓⵔⵜ
ⵜⵎⵓⵔⵜ ⵜⵉⵏⵎⵍⵍⴰⵍ ⵜⵉⵎⵓⵔⵜ
ⵜⵎⵓⵔⵜ ⵜⵉⵏⵎⵍⵍⴰⵍ ⵜⵉⵎⵓⵔⵜ
ⵜⵎⵓⵔⵜ ⵜⵉⵏⵎⵍⵍⴰⵍ ⵜⵉⵎⵓⵔⵜ
ⵜⵎⵓⵔⵜ ⵜⵉⵏⵎⵍⵍⴰⵍ ⵜⵉⵎⵓⵔⵜ
ⵜⵎⵓⵔⵜ ⵜⵉⵏⵎⵍⵍⴰⵍ ⵜⵉⵎⵓⵔⵜ
ⵜⵎⵓⵔⵜ ⵜⵉⵏⵎⵍⵍⴰⵍ ⵜⵉⵎⵓⵔⵜ
ⵜⵎⵓⵔⵜ ⵜⵉⵏⵎⵍⵍⴰⵍ ⵜⵉⵎⵓⵔⵜ
ⵜⵎⵓⵔⵜ ⵜⵉⵏⵎⵍⵍⴰⵍ ⵜⵉⵎⵓⵔⵜ
ⵜⵎⵓⵔⵜ ⵜⵉⵏⵎⵍⵍⴰⵍ ⵜⵉⵎⵓⵔⵜ
ⵜⵎⵓⵔⵜ ⵜⵉⵏⵎⵍⵍⴰⵍ ⵜⵉⵎⵓⵔⵜ
ⵜⵎⵓⵔⵜ ⵜⵉⵏⵎⵍⵍⴰⵍ ⵜⵉⵎⵓⵔⵜ
ⵜⵎⵓⵔⵜ ⵜⵉⵏⵎⵍⵍⴰⵍ ⵜⵉⵎⵓⵔⵜ
ⵜⵎⵓⵔⵜ ⵜⵉⵏⵎⵍⵍⴰⵍ ⵜⵉⵎⵓⵔⵜ
ⵜⵎⵓⵔⵜ ⵜⵉⵏⵎⵍⵍⴰⵍ ⵜⵉⵎⵓⵔⵜ
ⵜⵎⵓⵔⵜ ⵜⵉⵏⵎⵍⵍⴰⵍ ⵜⵉⵎⵓⵔⵜ
ⵜⵎⵓⵔⵜ ⵜⵉⵏⵎⵍⵍⴰⵍ ⵜⵉⵎⵓⵔⵜ

ܒܝܬ ܡܪܕܘܬܐ ܠܟܬܒܐ ܣܘܪܝܝܐ

Syriac Literature: Narsai

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